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*The grounds of Modern Catholicism
examined.*

WE would preface this article by disavowing every thing like religious intolerance. We have no communion in the feelings of those who make an exact conformity to their creed, the condition of being acknowledged as fellow-christians. We plead for the exercise of free inquiry, and for the right of private judgment in matters of religion. Wherever the fundamental doctrines of the gospel are held, that man we hail as a christian brother; and though we may think we discover errors of some importance in his creed, we will cheerfully admit him within the circle of our charity. But farther than this, God forbid that we should go. To the honour of being *liberal* in the technical sense of that word, or of giving the hand of christian fellowship to a man, who openly rejects most of the peculiarities of the christian faith, we make no claim. An enlightened charity in relation to differences of religious opinion, we are prepared to advocate with all our hearts; what we condemn is only that spurious catholicism which opens its arms so wide as to embrace the grossest errorists of the age. Our object in this article is to examine the grounds on which this universal charity, which does not even halt at fundamental error, is commonly vindicated.

1. The reasonableness of this indiscriminate charity is argued from *the weakness of the human intellect*. It is said, that in all our inquiries af-

ter truth, we are liable, from the darkness of our understandings, to be misled; that we can never know but that the opinions which we form concerning the doctrines of religion may be wrong, and those of our neighbour who thinks differently from us may be right; and hence it is presumption in us to withhold from him the hand of christian charity.

Our first remark on this argument is, that it contradicts one of the first principles of intellectual philosophy. We mean the certainty of human knowledge. It denies that truth carries along with it, its own evidence; and it places the wildest vagary of the imagination on the very same ground with the most substantial reality. On this principle, the man who is dreaming has as good evidence of the reality of the objects about which he dreams, as he who is awake has of the existence of those which are reported to him by his senses. If it be true that the human intellect is so weak that we cannot certainly distinguish truth from error, we must admit the reasonableness of universal scepticism.

But if we do not mistake, there is an inference to be drawn from this argument, highly derogatory to the character of God. It will be admitted even by those who urge the argument, that the bible is a revelation from God, and contains the means of eternal life. But what opinion can we form of the goodness, or even of the justice of that Being, who should endow us with such feeble and imperfect faculties that we could not understand that system of truth, with the reception of which he has himself connected our eternal salvation?

But the argument, if admitted, proves too much. If the fallibility of my understanding is a reason why I should exclude no person from my charity who bears the christian name, it is as good a reason why I should look with indulgence on the grosser errors of infidelity. If the deist, who rejects revelation entirely, should assert his claim to my charity as a candidate for heaven, I should on this sweeping principle, have nothing to say. He might tell me that the human intellect is weak and imperfect, and that he is as liable to be right in rejecting revelation, as I in receiving it; and might call me intolerant and arrogant, if I were to withhold from him my charity. Surely that argument must be unsound which annihilates the difference between christianity and infidelity.

2. Another argument which the advocates of a universal catholicism urge with great confidence, and which is closely connected with the preceding, is founded on *the alleged obscurity of scripture*. 'These doctrines, say they, if revealed at all, are so indistinctly taught, that it would be unreasonable to make them a condition of christian fellowship. If God had intended this, doubtless they would have been revealed so clearly, that every one would have felt the evidence to be irresistible.'

We are not disposed to deny that there are some things in scripture which we do not fully understand; that there are insulated passages, concerning which we can only conjecture the meaning; and we are willing even to grant that on the minor parts of christian faith, which have no immediate bearing on the essential doctrines of religion, there may be a difference of opinion, growing out of actual obscurity. But to make this concession in regard to any of the fundamental doctrines of the gospel, would be a palpable absurdity; for it is as gross a reflection on the character of God to suppose that he should make a revelation so obscure and indistinct that we could

not by the proper use of our faculties understand it, in respect to its prominent and commanding features, as it would be to say that he has not accommodated our intellect to the truth which he requires us to receive. Such conduct, instead of being conformable to our notions of the divine goodness, would present our merciful Father, in the attitude of making a most unreasonable and unjust requisition.

The charge of obscurity, however, in regard to the important truths of religion, has no foundation in fact. We do not hesitate to say that the language in which these doctrines are revealed, is as unexceptionable and unequivocal, as any language that could have been chosen. We remember an instance in which a student of theology, who had doubted concerning an important doctrine of scripture, told his instructor that if that doctrine were true, it was so important, he was sure it must have been revealed in a more direct manner. What language would you have chosen, answered the instructor, more direct than the language of scripture. He then repeated a form of words in which he thought that the doctrine could not be evaded. 'Very well,' replied the instructor, 'you have hit upon the Apostle's own words.' The young man looking wild and disconcerted said, 'But what do you suppose the Apostle meant?' 'Why I have always been accustomed,' answered the venerable clergyman, 'to suppose that he meant as he said.' It is worthy of remark, moreover, not only that the passages of scripture which contain any important doctrine are sufficiently explicit, but they are numerous enough we should suppose to satisfy the most unreasonable. No one of the leading truths of scripture is found only in a single passage, so that if we have made one passage yield to the arts of criticism, we have a multitude more staring us in the face, all of which must be despatched before the offensive doctrine can be exterminated.

3. The plea for universal charity is often made on the ground of the sufficiency of the scriptures as a rule of faith. It is said that all christians agree in believing the bible to be the word of God; and that it is arrogant in any one to make his particular interpretation of scripture, the standard to which all others must conform in order to be entitled to his christian charity.

We wish it distinctly understood that we are not among those who advocate the most rigid terms of christian communion. We do not believe that the formularies and standards of our churches ought to comprise any thing more than a general outline of the christian system. But the question whether we have a right to demand as a pre-requisite for christian fellowship *any* explicit declaration of faith, beyond a general belief in revelation, is identified with another question, whether we have a right to know the religious sentiments of those with whom we associate in christian ordinances. That we have a right to this knowledge, seems to us clear from the fact that some degree of it is essential to christian communion. A man who holds the fundamental doctrines of the gospel, and attaches to them their due importance, can have no more communion with one who professedly rejects them, than light has with darkness. Communion implies a union of sentiment and feeling; but in the case supposed there is neither. If then, we have a right to know the sentiments of those whom we admit to our christian fellowship, we have a right to demand an explicit declaration of them; and we have a right to presume that they use language in the sense which common usage has affixed to it. The man who spurns the great and fundamental doctrine of atonement is as ready to declare his belief in the bible as the most correct and evangelical christian; and can it be a question whether I have a right to be informed of his creed, when he pre-

sents his claim to my christian charity?

To illustrate the fallacy of this argument, let us suppose the following case. I have a friend who is professedly a deist, and rejects the bible as a mere forgery. He practices many of the social virtues, is candid in his external deportment, and in short, is what the world calls a strictly moral man. He has been accustomed to contemplate the perfections of God as they are displayed in the natural world, to admit the doctrine of providence, and to think and speak reverently of the divine character. Still he has the bible in his hands and deliberately rejects it as the work of an impostor. None of us who believe the bible ourselves would venture to say that such a man is fit for heaven. We could not but feel that he is condemned already. I have another friend whose external conduct is equally exemplary with that of the infidel, and he moreover professes to believe the Bible to be the word of God; but he finds in it no traces of the doctrine of atonement, or of the influence of the Spirit in renewing the heart, or of any of those commanding truths by which christianity is chiefly distinguished from natural religion. Now if I subtract the difference between these two characters, all that remains in favour of the professed christian is a vague assent to the truth of the Bible, which when I come to analyze it, amounts to nothing. And yet if the argument which I am considering be good, I am to receive the latter to my bosom as a christian, and to declare to the former that he can have no place within the arms of my charity. If the infidel should complain of me for partiality, and for making a distinction where there was no difference, I could only tell him that I was tied up to *liberal* maxims which would not allow me to do otherwise.

We cannot but think that it is an abuse of language, as well as a departure from strict honesty, for a man to assume the christian name, who

rejects the doctrines of the christian religion. Who would not say that that philosopher was convicted of absurdity who should call himself a disciple of Locke or Newton, because he believed that this is Locke's or Newton's book, and yet should reject all that was peculiar in their respective systems? Would it not be equally absurd for me to call myself a christian if I, while acknowledging the Bible to be the word of God, should reject the doctrines it contains?

4. It is said that *the differences among christians are unimportant*; and that it is giving too much weight to them to make them the occasion of our withholding christian fellowship. That there are differences of opinion among christians that are unimportant, we are ready to admit; and we would be among the last to make any slight differences, the ground of withholding any mark of christian affection. But the universal catholicism of which we speak, regards with equal lenity, the slightest deviation, and the widest departure from truth. It looks with as much complacency on the man who undermines the foundation of the christian fabric, as upon him who defaces a little, some unimportant part of the superstructure. It either admits the sweeping conclusion that there are no fundamental doctrines in the gospel, or else it is chargeable with the inconsistency of recognising that man as a christian who openly rejects them. If the former be true, that there are no fundamental doctrines in our religion, then the gospel is annihilated, for it is absurd to suppose a superstructure without a foundation. If we admit the latter part of the alternative, viz. that a man may be a christian and still deny the fundamental doctrines of the christian religion, besides being reasonably taxed with an absurdity, we make christianity and infidelity words of the same meaning. The melancholy truth is, and we regret that we are obliged to state it, that some of the differences at the present day do respect the very vitals

of our religion. One important question that is pending at the tribunal of public opinion, respects the very foundation of the christian's hope. It is whether Jesus Christ actually made an atonement for the sins of men, or whether he died merely to set us an example of pious submission. The fact then, that is assumed in the argument which I am considering does not exist. Then differences *are* important; and if we extend our charity to all without discrimination, it must cover some, who to say the least, are within sight of the hideous gulf of infidelity.

5. Another argument by which the plea of universal charity is supported is founded on the maxim that '*it is no matter what a man believes, provided his life be good.*' There is so obviously an absurdity on the very face of this maxim, that we should almost be ashamed to attempt to refute it, if it were not so commonly urged, and particularly if we had not heard it repeated with considerable confidence by a liberal gentleman who occupies one of the most distinguished clerical stations in our country.

If by a 'good life' here be intended only a discharge of our common, social obligations, an observance of those maxims by which the intercourse of society is regulated, then we admit that there is no necessary connection between a correct faith, and a good life. A man, for aught we know, may be as punctual in the payment of his debts, as much given to hospitality and many other social virtues, who should adopt the grossest system of error, or even be a downright infidel, as the man who believes and attaches its due importance to every article of christian doctrine. But to say nothing of the motives and principles which lie at the foundation of this 'good life,' let us see whether the maxim thus understood, reflects the highest honour upon the character of God. It supposes either that he is so weak and short-sighted as not to inspect the operations of the heart, or else, that he has made a

compromise with the sinner that his law and character may be treated with contempt, provided the tongue and feet and hands are moved in such a manner that the rights of society shall not be invaded. Who would not tremble to admit an inference which should exhibit the jealous and heart-searching God, in such an attitude?

But we believe that more than this is frequently meant by those who contend for a 'good life,' as superseding the necessity of christian faith. They include in it not only the duties which we owe to each other, but the higher duties which we owe to God. But let us see whether the maxim appears any more consistent, in the light of *this* explanation. Among the most important duties which we owe to God, are those which grow out of the peculiar relations between him and us, which are made known to us exclusively in the Bible. Now if we believe not the only record in which these peculiar relations are revealed or what is the same thing, if we do not believe the great doctrines of scripture, how are we to practice those duties which grow immediately out of them. If for instance, I believe that I am not a sinner, how can I discharge the very first duty which God requires of me, viz. repentance? Or if I am convinced that Jesus Christ has made no atonement, how shall I in any measure discharge the debt of gratitude which I owe to God, by thankfully and cordially availing myself of it. It will help us to detect the fallacy of this maxim, if we apply it in a case which is more level to our comprehension. Only conceive what would be necessary to enable you faithfully to discharge the duties of a friend. Before you could admit any one to your heart, you would feel as if it were necessary that you should have some knowledge of his character; else there would be nothing on which a friendship could be founded. You might perform acts of kindness and hospitality towards him, from a general obligation of benevo-

lence, and from compassion to his pressing necessities; but you could not be in the strict sense his bosom friend, or discharge the duties of such a friendship, if you had no evidence concerning his character. Equally necessary is it that we should have that evidence concerning the character of God and our relations to him, which is revealed in the Bible, in order to our discharging the duties which are required of us. The duties, we repeat it, are founded upon the doctrines; and if we reject the latter, or regard them with indifference it is idle to talk about giving heed to the former.

There is another view to be taken of this subject which will confirm the remark we have just made. All will admit that that man's life cannot be good who lives in a deliberate and constant violation of any of God's commandments. Now the very fact that God has given us a revelation, implies a command that we should receive its doctrines; for the supposition that we are at liberty to receive them or not, would be to charge the Most High with trifling. But he has explicitly and pointedly commanded us to receive the record which he has given us of his Son; that is, to believe the truths which are revealed to us in the gospel. If therefore, the maxim be true, that it is no matter what a man believes provided his life be good, it follows that a good life may consist with a deliberate violation of the commandments of God.

Besides, does not this maxim annihilate the importance of revelation, and cast a blot upon the character of God, in having given it to us? If it is no matter what a man believes, it is no matter whether he believes the Bible to be a Divine Revelation or not; or in other words, it is no matter whether he be a christian or an infidel; for all that distinguishes the christian and infidel viz. a belief, or disbelief of the gospel is on this principle, entirely unimportant.

If it be said that none are entitled

to the comforts of this liberal maxim, except those who profess a general belief in the divinity of scripture, here again we cannot but put in a word in favour of the claims of the infidel. We insist upon it, and we think we have made it appear under a former head, that the whole difference between some who nominally admit the bible to be a divine revelation, and those who utterly deny its authenticity consists in words. At any rate, if the infidel chooses to claim the charity of the liberal christian on the ground of this very convenient maxim, we know of no reasonable way in which the claim can be evaded.

(*To be concluded.*)

A SERMON.

Heb. ii. 11. *For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren.*

In the chapter before us, the Apostle states at large the reasons why Christ, as Mediator, took upon himself human nature, and like man was made a little lower than the angels. It was that he might be capacitated to obey the law, and suffer its penalty, in our stead. But the atonement consisted principally in suffering. Hence his people are said to be "sanctified through the offering of the body of Jesus Christ once for all;" and in the context it is stated that "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." In order therefore to suffer for sin, he assumed our nature, or in other words "a true body and a reasonable soul." In this sense both he that sanctifieth, and they who are sanctified are all of one, and are brethren.

Omitting other considerations suggested by the text, we shall show that believers are related to Christ, and then contemplate some of the properties of this relation.

I. Believers are related to Christ. In some respects both he and they are on a common standing as members of the same family, for he is not ashamed to call them brethren.

1. They are all of one *Heavenly* Father, and are called sons. Christ is called the Son of God in regard to his official character as Mediator; John x. 37, and also in reference to his miraculous conception, Luke i. 35. Saints also are sons of God by virtue of their regeneration, their adoption, and their union to Christ by faith.

2. They are all of one *earthly* father, Adam. As all the inhabitants of the world are brethren, being the descendants of one common parent; so Christ himself, being descended from the same origin, is the brother of us all, in a physical sense, and this is the relationship chiefly intended in the text, as is evident from the explanation given in the succeeding verses. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Wherefore in all things it behoved him to be made like unto his brethren."

3. Believers are Christ's brethren, because they are all to share with him in the blessings of the heavenly inheritance. Being children of the same Father, they are heirs to the same eternal patrimony. In this manner the Apostle reasons. "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Nor does Christ himself disown the kindred, for in his intercessory prayer he desires the Father to treat them as his fellow-heirs. "Father I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." And he promises "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

4. The Redeemer and the redeemed are brethren because they all possess one spirit : and it is in this that their mutual relation principally consists. The same mind is in the saints which is also in Christ Jesus. It is the disposition of Christ in their hearts, which, as a radical and operative principle, distinguishes them from the impenitent, and from what they themselves were antecedently to regeneration. Christ is the vine and they are the branches. But the branches are related to the vine because as they participate of the same juices, they possess the same nature. Thus the spiritual relation between Christ and his people arises from their being like him in the temper of their minds ; meek, lowly in heart, averse to sin, forgiving, patient, weaned from the world, and holy in their affections. When they passed from death to life, they were "changed into the same image with Christ from glory to glory, even as by the Spirit of the Lord." And so far as they are thus transformed, they are one with him in their views and feelings, in their designs and efforts. "For as the body is one, and hath many members, and all the members of that one body, being many are one body ; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit."

II. We are to contemplate some of the properties of this relation.

1. It is a *divine* relation. It has been stated that Christ and his Saints are brethren, because like them he was born of a human parent. But his incarnation was the basis only of a physical relation ; and so far as that is concerned, believers have no more affinity to him than unbelievers. The peculiar relation between him and his redeemed, is of a spiritual nature, and grows out of their second birth. Being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," they have

a divine origin by which they become, in the highest sense, the sons of God and the brethren of Christ.

2. It is an *extensive* relation. Christ being the common bond of union, saints of all ages and nations, habits and complexions, are one in him. He is divinely connected with every desolate but pious islander of the ocean ; with every devout tenant of the wilderness, and with all the millions that worship God in the four quarters of the globe. Considering how many have already been allied to this great family, and how many more are yet to be allied to it, especially when Satan shall be bound a thousand years ; it is not improbable that the great majority of mankind will ultimately be found to have belonged to this holy fraternity. No numbers are employed in the Scriptures to give us an idea how great a proportion of our race are finally to perish. But the Holy Ghost has employed numbers for the contrary purpose. John "heard the number of them which were sealed, and there were sealed an *hundred and forty and four thousand* of all the tribes of the children of Israel. A definite is here used doubtless, for an indefinite number, larger than could be easily counted or conceived. In view of the heavens opened, language failed him, and, despairing to do justice to what he saw by an adequate representation of it, he was content to express great things in humble terms, and vast numbers by those which the human mind could more easily grasp. But having surveyed the comparatively small section of heaven filled with "the tribes of the children of Israel," he takes a view of the *whole* paradise of God, and the following is his own record of what he saw. "After this I beheld, and, lo, a great multitude which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Now whether these repeated but scanty descriptions of the

multitude of the redeemed in heaven, while nothing is said concerning the number in the prison of woe, do, or do not, import that more of the human race are to be saved than lost, certain it is that they are calculated to give us a sublime and animating idea of the present, and especially of the ultimate, multitude of Christ's spiritual relatives.

3. It is an *intimate* relation. When on earth, how familiar was Christ with his disciples! With them he travelled, and ate, and slept; and at the table suffered them to lean on his bosom. He encouraged them to ask questions, and readily answered them; to state their doubts and fears, and kindly removed them. He enquired into their temporal circumstances, and furnished the needed assistance. Were they in trouble, he visited them; were they sick, he healed them; were they bereaved, he wept with them. He carried their sorrows, and inspired all their joys. Nor is he less familiar with his saints now that he "is passed into the heavens." He watches over them, feels for them, and communes with them, still. As nothing strengthens the bonds, and perfects the intimacy of the marriage relation, so much as religion in the hearts of the partners; so there can be no communion like that between Christ and his brethren, whose spiritual relation to each other is not merely modified by, but wholly founded in, holy affections of soul.

It is by prayer principally, that the believer maintains his intimacy with the Saviour. Even though, through the influence of remaining depravity, he may, now and then, neglect the duty, nothing would so shock him as a prohibition of all further access to the throne of grace. For it is when he is breathing out the desires of his heart in fervent supplication, that he is brought into the most intimate connexion with Christ.

4. It is an *endearing* relation. Christ himself esteemed it so when he "was made flesh and dwelt among us." He said, "Whosoever shall do

the will of God, the same is my brother, and sister, and mother." What earthly relative can be much dearer to us than she who bare us; who watched by day and by night over the cradle of our infancy; who, by innumerable acts of tenderness and patience, guarded us in our childhood, and instructed us in our youth; who bore with our waywardness, and forgave all our disobedience; and who, worn out with duty and with years, now leans on us for support, and a return of those kindnesses which she so assiduously lavished on us? The partners of our bosoms have few superior claims to our affectionate regard. But even his own mother, dear to him as she was, Jesus seems to have viewed with comparative indifference, when, as she stood calling without, he overlooked all earthly ties, and asserted his divine relation to men redeemed by his own blood. He multiplies names of relationship, and, with an emphasis at the command of him only who spake as never man spake, turns away from his earth-born kindred, and proclaims his affinity with the obedient saint as his brother, and sister, and mother. He well knew on what objects to bestow that love which many waters cannot quench, nor floods drown.

Much as our hearts are drawn out in love towards our dearest companions, and closely as our children are entwined about our inmost souls, we are capable of a still nobler affection, a more endearing relation. A spiritual affinity to the Lord Jesus Christ is infinitely preferable to all earthly ties. Heaven itself contains nothing sweeter than that joy which, though in a feebler degree, thrills in the breasts of believers on the footstool, when in the sense of the Apostle, they can say, "*He is precious.*" It is in consequence of this endearing alliance to Christ that the saint, in times of prosperity, is thankful, humble, and happy; and in times of adversity, submissive, calm and cheerful:—in consequence

of this that the bereaved child of God, patiently sustains a stroke beneath which unsanctified nature would repine and sink ; and that the dying Christian hails the hour of his departure, and triumphs over pain and every fear.

5. It is an *ennobling* relation. Men of the world suppose they derive great honour, and not a little personal significance, from their alliance to men of high birth and elevated stations. They are frequently proud of even a remote connexion with those who stand in the first ranks of society. They think it ennobling to be allied to men who preside in the senate, command in the field, or wield the destinies of empires. But if this is ennobling, how much more so is that heaven-born relation to the King of kings, which he himself is not ashamed to acknowledge, and which he will one day openly avow in the presence of all worlds ? Let the graceless sinner boast of his connexion with statesmen and kings, it is but the relation of one worm to another. Rather, let him sink in silence into the insignificance which belongs to him, while the humble christian asserts his relation to the infinite God as his Father, and the infinite Son of God as his own brother.

6. It is a *permanent* relation. The relations which we sustain to our fellow men in this world, are of short duration. They all end with life. Our earthly kindred are taken away by death, and then are no more our fathers and mothers,—no more our partners and children. But nothing shall sever the bond which unites us to Him who ever lives to make intercession for us. “Neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” We shall commit many deeds inconsistent with this relation, but thanks be to God, “if any man sin, we have

an advocate with the Father, Jesus Christ the righteous.” David may slay Uriah, and Peter may deny his Lord ; but the one shall cry with a broken heart, “I acknowledge my transgressions, and my sin is ever before me ;” the other shall go out and weep bitterly ; and both shall repent in dust and ashes, and at length be brought home to everlasting glory. All that are allied to the Lord Jesus, shall be “kept by the power of God through faith unto salvation.” Nor in the hour of death will he desert us. When we leave all our earthly relations behind us, he will accompany us down to the dark valley. When neither their tears nor their kindest ministrations can detain our departing spirits, and we must close our eyes on all things below,

“His friendly hand shall give us aid,
And guide us through the dreadful shade.”

Then will our relation to the Son of God, and the whole family of heaven, be consummated in endless bliss.

Our subject authorizes us to remark ;

1 That the relation which christians bear to each other, is of a most interesting nature. Christ being their brother, they themselves are brethren. Having all drunk into his spirit their affinity to one another is, in a sense, identified with that which subsists between him and them ; so that they “are all one in Jesus Christ.” All the saints have one common Father, Redeemer, and Sanctifier ; one faith and baptism, one aim and hope. They all have the same cross and the same promises : the same friends and foes ; the same joys and sorrows ; the same wants, and the same fountain of supply. No matter of what nation or tongue they are ; no matter what tracts of earth or ocean divide them ; no matter whether they sit on thrones or dunghills, whether they are rich or poor, honoured or despised, they are assimilated to each other in the temper of their hearts ; are on a pilgrimage to the same “better country,”

and in their journey engage in similar conflicts, and gain similar victories. Their afflictions are appointed by the same heavenly Father, and for the same benevolent end,—that they may be partakers of his holiness; and their comforts, of which the world knows nothing, are secured to them by the same eternal charter. With emotions known only by this blessed fraternity, all its members rejoice and mourn with each other, remember one another at the same throne of grace, and as Jesus is not ashamed to call them brethren, so they are not ashamed to apply the same endearing appellation to all who are redeemed from among men.

This relation is unspeakably interesting, because it possesses the same properties as that which exists between themselves and Christ. That it is divine, is clear from the author, the nature and effects, of that inward transformation which unites them to the Saviour, and constitutes them brethren.

From the nature of the case it must be co-extensive with the numbers of those who are allied to Christ. Hence if we belong to the household of faith, the circle of our kindred is extended as far as the tidings of salvation have been spread on the earth. It is only on the rapid pinions of thought and affection that we can visit our brethren of other climes and tongues, who have learnt the song that has gladdened our own hearts, and are fast journeying to meet us on the threshold of heaven. The ages that have already rolled away, have united us to the patriarchs and prophets, the apostles and martyrs, and all who have gone before us to glory; and when the future ages shall have rolled by, they will cement us to all those who shall become the followers of the Lamb of God.

How endearing too is the bond of this union? Soon after the christian church was established, nothing was more conspicuous or more astonishing to the surrounding world, than the mutual and ardent affection of its members. “See how these chris-

tians love one another,” was an exclamation of one of the most virulent opposers of christianity. Till the religion of the Bible was unfolded in real life;—till its nature was developed by a practical display of its influence on the heart, the world knew not what friendship was. It was for the fishermen of Gallilee and their humble associates, first to show the proud nations of the earth, the full strength and tenderness of an affection, to which the human heart must ever be a stranger, until its sensibilities are refined by grace.

Nor is this mutual relation of the saints less ennobling than it is endearing. If by many it be thought honourable to be connected even remotely, with men of profound intellect and vast knowledge, how great is the dignity which christians derive from their spiritual affinity to multitudes now on the earth, and millions already in heaven, whose understandings and hearts are expanded and filled with the fulness of God? No matter how many kindred we may have according to the flesh, nor how honourable they may be in the eyes of men; if Christ’s kindred are not ours, we are in circumstances of unspeakable degradation, and in the sight of God wear the stigma of an exclusive moral relation to every rebel against his kingdom on earth and in hell. No relation is truly ennobling but that which unites us to the King of Kings, and those “whom he delighteth to honour.” And this every saint sustains to all that are wise and good in this world, and to all that live in heaven;—to all that shall descend with Christ to judgment, and to all that shall ascend with him to glory.

Nor will the connexion ever cease. Whom Christ loves, he loves to the end; therefore where he is, there they shall be also, and behold his glory. And, my brethren, what a blessed consummation will that be, when all our pious kindred shall assemble from the four winds; when at the right hand of the Redeemer we shall take

our seat with Abraham, Isaac, and Jacob, and all that are redeemed by the blood of Christ, and never cease to mingle our notes of praise with theirs? Then will that divine fellowship with the saints which in this life had been impeded by continents and seas, be perfected and perpetuated for ever.

2. Christians should labour to promote brotherly union: and thus let their light shine as Christ's brethren, and "members one of another." "Behold, how good and how pleasant it is, for brethren to dwell together in unity?" They should be united in sentiment. It is deplorable that the Christian Church should be divided into so many different sects, some of which are seemingly hostile to the rest. On all the leading doctrines of Revelation the sentiments of those who bear the christian name ought to be so entirely in unison, as that these distinctions, if they must continue to exist, shall be merely ritual or nominal. But this coincidence of doctrinal belief will never take place till it is earnestly sought by an abandonment of prejudice and passion, and by a spirit of evangelical charity and prayer.

They should be united in feeling. Religion has its principal seat in the affections of the heart. Hence they can have no spiritual fellowship with Christ, and none with each other, any further than their feelings accord. Paul and Barnabas once differed in feeling as well as in opinion, in regard to a point of comparatively small importance, and it produced a rupture between them wholly inconsistent with their relations as brethren of the Lord Jesus. And this blemish in their Christian character was doubtless recorded as a warning to all the saints of succeeding times.

They ought also to be united in practice. They should all go up to the house of the Lord, and take sweet counsel together as they go. They should all be forward to converse on the things of Christ's kingdom, and to carry into effect measures best calculated to promote its

interests. They should all be lights in the world, instruct by precept and example, warn sinners of their danger, and plead with them to flee from it. They should all pray in secret, in their families, and as God has given them ability, in their social meetings. They should all visit one another, and mutually labour to stir up their pure minds by way of remembrance. They should all be active in endeavoring to promote the cause of Christ at home and abroad. In short they should all be "not slothful in business: fervent in spirit; serving the Lord." It is this union of effort, as well as of sentiment and feeling, which will render the church beautiful as Tirzah and comely as Jerusalem. Union in these respects, is the most effectual instrument ever put into the hands of the church to do good. It is the most powerful engine ever played by mortals against the citadel of Satan in the heart, or against his fortresses in the world. Under God, it has forced convictions into the thoughtless, and subdued infidels to the faith.

3. Christians should strive to enlarge the divine family to which they belong. The greatness of this family is one of its most desirable properties. How zealous then ought all its members to be, to increase the number of their holy kindred. The Gospel is yet to be preached to every creature. The tidings of salvation are to be sounded throughout every continent, and every island, for the whole world is to be evangelised.— And it is to be done primarily by the instrumentality of Christ's brethren. His language to them is, "Freely ye have received, freely give." He expects this at their hands; and he has reason to expect that they who have tasted the sweets of a relationship so divine, will be forward to induce others to partake of the same blessedness. The labour of converting a world is great and arduous. But the difficulties to be encountered are not disproportioned to their powers, if, while they exert them, they duly

rely on God for success. Union and zeal are power, which, by a blessing from the Great Head of the church, nothing can withstand. Prayers and charities, if devoutly poured forth, are powers before which the idols and temples of the heathen must fall. This is plainly indicated by the success of experiments already in operation. Difficulties in prosecuting this great work, are every day overcome, which, a few years since, would have disheartened the warmest friends of Zion. But these glorious results have not been obtained by divided counsels, and random efforts. Many denominations of Christians have coalesced; have poured out their benefactions and their prayers on the same ground, and in all the power and strength of union, have waged a successful war against the ignorance, the barbarism and the idolatry of many a pagan nation. What has already been done shows what may yet be achieved by united prayer, and extensive co-operation, even though, while the work is prosecuted, nations should learn war again, and blood rise "even unto the horse bridles."

4. We learn the importance of revivals of religion. They multiply the kindred of the Lord Jesus Christ. In seasons of general stupidity, it is ordinarily the case that some individuals are renewed and allied to Christ; but in modern times, by far the greater part of the accessions which are made to his family, is derived from the revivals by which the present age is so remarkably distinguished. If a revival issued in the conversion of only a single soul, the consequences of it would prove it to be a blessing of immeasurable importance. Hence the immortal Edwards observes, "More happiness, and a greater benefit to man, is the fruit of each single drop of such a shower, than all the temporal good of the most happy revolution in a land or nation amounts to, or all that a people could gain by the con-

quest of the world." But the consequences of every such time of refreshing are, that *numbers* are savingly joined to Christ, while the former members of his household are quickened and comforted: that numbers who are helping others on to destruction, are diverted from this work of cruelty and death; that numbers who had given their pious friends, and the church of God much cause of grief are made "workers together with" them in promoting the interest of the holy fraternity; that many a husband or wife has now a godly companion; that many a parent has now a pious child, and that many an aged Simeon that had long been waiting for one more spiritual harvest, can say in the rapture of his satisfied soul, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Finally. It is the duty of christians to increase their union to Christ. This duty is paramount to every other; for they will neglect all other duties, in proportion to the deficiency of their spiritual alliance to him. Are we his brethren? It becomes us to reflect with great solicitude, that it depends on the degree of our moral affinity to him, how far we shall labour to promote union among ourselves: how far we shall strive to enlarge the divine family; and how far we shall prize, and endeavour to promote revivals. If we would love one another more, we must first love him more. If we would partake more largely of the social benefits of religion, we must hold more uninterrupted and familiar converse with him. If we would perform any duty more acceptably to God, or profitably to ourselves and others, let us abound more in that faith which unites us to Christ; and keep our eye steadily fixed on that world, where, by a perfect transformation into his likeness, we shall be all that infinite grace can make us, and possess all that infinite love can give us.

To the Editor of the Christian Spectator.

SIR,

Some time during the last winter, in a letter to the Rev. Professor Stuart of Andover, I communicated some information relative to the labours of the brethren of the two Congregational churches in this place. A relation was made particularly of the scheme pursued by the brethren in visiting and holding conferences in the neighbouring villages, and in the churches and towns more remote; together with the manner in which their labours have been blessed by the Holy Spirit, in causing revivals of religion to take place all around us. A reply to this communication was made in April, and as I think it may be useful to the churches of Christ in our country, to know the opinion of so distinguished a minister of the gospel on this subject, I take the liberty to send you his letter for publication in the Christian Spectator.

I am Sir, your friend,

TIMOTHY DWIGHT.

New-Haven, July 10, 1821.

ANDOVER, April 27, 1821.

My dear Sir,

Yours, written some time since, was duly received, and has been read until it is literally worn out. Soon after receiving it, I communicated the substance of it to our meeting, on the evening of the general Monthly Concert of Prayer. This occasioned it to be inquired after, and read by all those persons among us, who take peculiar interest in doing good. This very day, I have lent it, to be read to-morrow evening in the Conference at Salem, conducted by laymen; and where, at present, a revival is begun.

I thank God that I have lived to see the day, in which laymen are beginning to feel as if they had something to do, as well as ministers, in propagating the truths of the gospel. Thus did they in primitive ages.

(See Acts viii. 1—4.) It is a most preposterous thing for any man to suppose, that he is not under obligation to use all his powers, in the service of the Church. I bid you God speed, with all my heart; and hope in God, that the spirit which is kindled at New-Haven, will speedily pervade the christian world.

I have only two cautions to suggest; and these I think important to the object in question. 1. Let no one undertake to teach any more than he has learned. Let him not usurp the place, or claim the prerogatives of a regularly ordained minister. This caution is necessary to preserve good order. 2. Guard well against all approaches to mere excitement of the passions, and appeals to simple, natural feelings; in other words, against any enthusiasm or extravagance. Guard well against a censorious spirit in respect to Christians who do not at once fall in with our views, and who are afraid of enthusiasm. While the object is not at all abandoned, they may be treated with tenderness; and when they see the good effects of the practice they will fall in with it. Guard well against being proud of success; or being disposed to feel elevated, so as to look with disdain on a humble minister, whose labours have not been blessed. The greatest danger of those whose labours are blessed, is spiritual pride. If this once enter the sacred enclosure of the church, it will mar the fairest portion of God's inheritance.

"These things if ye observe ye shall do well." And observing them—go on, labour, prosper, esteem the reproaches of men as nothing; look at the glory of God and the salvation of never-dying souls; and then rouse up to renewed and still more vigorous action. That the Almighty God may bless the labours of you and your coadjutors in this glorious work, is the sincere and fervent prayer of yours,

Sincerely and affectionately,

M. STUART.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

Having been employed as an agent for a number of the charitable institutions of our country; I wish through your work to make the conductors of those institutions acquainted with a very great number of unknown friends. It would be natural indeed to estimate the number of friends by the number of contributors, but this would lead to a conclusion, in this case, extremely erroneous. It is a singular circumstance, which I must not omit to mention, that all your unknown friends have one or another family name, from which I conclude that each family of the same name is descended from a common ancestry. These families of various names are spread throughout the nation, and are exceedingly numerous, including in their varieties often more than half the population of a city or a town.

There is a great family by the name of POVERTYSTRUCK, who rejoice exceedingly in the good things that are going on, sincerely regret that they are unable to do any thing, and give unequivocal assurance that as soon as ever they are able they will infallibly give bountifully. I would barely suggest whether it might not be well for these benevolent societies seasonably to enlarge their treasury, for so numerous is this family, that should they all happen at once to make a rush with their offerings, they might not have where to put them. Do not imagine, sir, that all of this name live in log houses, or thatched cottages; their external appearance is often that of competence and wealth; while cottages of forbidding aspect, I have entered, often expecting to find them inhabited by one of this family, but to my astonishment, found them occupied by branches of the LIBERALITY family,—a family numerous and powerful in the first days of New-England, threatened

with extinction since, but now fast regaining their ancient honours.

The HARDTIMES family I find in general friendly to your great and good designs, of whom the less may be said, as so many of them have been known as patrons of charitable institutions, and hope in a few years to resume their labour of love. So, Sir, you see there is no danger, as some have feared, that the funds will fail; for by the next year, or the year after, the supplies will begin to come in from the HARDTIMES family, and these alone will pay all arrearages, and fill the treasuries of all charitable institutions to overflowing. When I entered the families of this name, I did not always witness at their tables, or in their dress, furniture, or equipage, those retrenchments which their name had led me to expect, from which I am induced to believe that it is their policy to commence their retrenchments upon the 'inner man' first, and upon the 'outward man' never, if they can possibly avoid it.

The ECONOMY family are behind none upon whom I call, in thrift and respectability, and with one accord intend to become subscribers somewhere, to something good, as soon as they are fairly out of debt for land, and Canton crapes, and Merino shawls, and Leghorn hats.

There are two families somewhat numerous, of different names, but blood relations I believe. Their firm when they do business in partnership, bears the title of SKINFLINT, NOTESHAVER, & Co. When I first enter these families, I believe they rather scowl than smile; but no sooner do my silver accents have time to descend through the ear to their heart, than from the association, I conclude between silver sounds and silver money, their features relax into a full-faced smile. One of the firm above named, took me aside at a certain time, to his iron chest. 'There,' said he,

‘that lock has not been turned these twenty years, but at a premium of twelve per cent. for all that was restored to locomotion and the light of day, and I do assure you sir, that when any benevolent institution can give me as good a premium, I will turn my trunk bottom upwards, upon the treasury, that shall open to receive its willing contents.’

Another family inferior in respectability, but not distantly allied to the two former by blood, is the notorious family of the STINGYS. These it might be thought would be avowed enemies to all charitable institutions; and some of them, I believe a majority, are, but still there is a large and honourable minority, who, if they may be believed, are exceeding friendly to these things; but they do not like, indeed they do not like any one thing that has been done, is doing, or is like to be done. They differ in opinion as to the time, the place, the ways and means, the instruments, the past effects, or the good to be expected from any existing course, and to be sure they are *honest* doubtless in their dissent from others, and have a right to think for themselves, and are as they often assure me, willing to be convinced if they are wrong.

Now, Sir, I presume you will be of opinion with me, that a golden harvest of charity waves in the fields of the STINGY families, for they are generally rich, and being *willing* to be convinced, and the arguments being clear and unanswerable in favour of charitable institutions, the gold and silver will be measured soon, instead of counted—will be poured into the Lord’s treasury, good measure, pressed down, shaken together, and running over.

The family of the SHORTSIGHTS, somewhat numerous in our land, do not approve, it must be owned, of Foreign Missions, nor all of them of Domestic Missions; but the most

scrupulous of them speak well of Bible Societies, like missions to the aborigines within our borders, and that charity which begins at home. So, sir, when the charity of the SHORTSIGHT family has done its work of beneficence in their own neighbourhood, they will put on their spectacles and conduct the impatient streams of their benevolence into the treasury of the nearest charitable institution, and when the time comes, happy are the benevolent societies who are next to them.

MR. CANT-BEAR-TO-THINK, the family is extremely numerous, said that he approved of the religious charities of the day exceedingly, for that having somewhat of an itch for reading, he had never, till lately, been accommodated with communications, constant, interesting, and obvious without mental effort. In early life he had read doctrinal magazines and arguments greatly to the injury of his ease, he had always had an infirmity in his head which he believed was constitutional in his family, which rendered close thinking painful, and produced alarming symptoms. It drew the eyes from staring into vacuity in parallel lines, to the convergency of angular intersection, not more than ten inches from the nose, and produced a contraction of the skin upon the forehead as if the surface of the head were about to shrivel up, attended with such a loss of ideas within, in proportion to his efforts to introduce them from without, as made the experiment always cost more than it came to; but since charitable institutions had been got up, there was an abundance of new, and easy reading, and if he thought there was the least danger of their failure, he would subscribe *a dollar a year* himself, were it only for the noise they make, and he believed many of his family would do the same.

P. Q.

The following Poem was spoken in the Chapel of Yale College on the 18th instant, at the conclusion of the Senior Examination, in the presence of the Faculty, the students, and a respectable audience. Its author, MR. ALANSON BENEDICT, has, at the request of the Editor, consented to its publication.

LONG have the zephyrs in Æolian caves
 Restrain'd their fury from the peaceful waves.
 Long has gay Pleasure, wak'd her halcyon strain,
 And skimm'd the surface of the tranquil main.
 But now the winds arise :—the swelling gales
 Sweep o'er the seas and revel in the sails.
 Our bark is launch'd ;—aloft the streamers play ;
 The signal calls ;—and we must haste away.

Here have we met upon the crowded strand,
 To heave the sigh, and grasp the parting hand.

These downcast looks ;—this solemn stillness shows
 How pure the beam of genuine friendship glows ;
 How sharp the pangs that rend our aching heart
 As Fate decrees “ we must forever part.”

Oh ! should one thought unfriendly yet remain
 To wound our love,—to aggravate our pain ;
 Here let us pause ;—and ere the breezes sweep
 Our poor, frail bark along th' unfathom'd deep,
 Round Friendship's altar as our pray'r ascends,
 Plight our firm faith forever to be friends.
 Then, as sad Mem'ry weaves the mournful wreath,
 And plucks the willow from the gloomy heath,
 The myrtle branch shall in the texture flow,
 And Wisdom's olive wave upon our brow.

Sweet is the mem'ry of departed days,
 Cheer'd by the glow of fond affection's rays :
 And sweet the visions which gay Fancy rears,
 When Youth looks forward thro' his op'ning years.
 Her ken, like lightning, darts thro' realms of night,
 And boundless prospects burst upon the sight.
 Blooming in beauty, fancied Edens rise,
 And isles of pleasure tempt his longing eyes.
 His eager hopes on gilded phantoms feed ;
 New prospects open as the old recede ;
 Till Fancy's wing, with varied plumage gay,
 Tires 'mid th' effulgence of illusive day.

Maturer years with equal ardor glow,
 Pleas'd with the glitt'rings of a specious show.
 The steep of Fame its flow'ry paths displays,
 And Glory's portals on the summit blaze.
 Hope's beaming eye, with rapture views the sight,
 While eagle Fancy wings the giddy height.
 Fann'd by desire, there eager mortals crowd,
 The young, the old, the lowly and the proud.

By various ways, the motley throng ascend,
 The same their ardor, and the same their end.
 Beneath the shadow of th' imperial crown,
 The courtier seeks the bubble of renown.
 The blood-stain'd warrior tempts the jaws of Death,
 To bind his temples with the laurel wreath;
 While Genius, dazzled by the meteor fame,
 Keeps his pale vigils by the midnight flame.

Hard is the lot of man;—his hopes are doom'd
 To feel the blast before they well have bloom'd.
 The murm'ring rill sounds sweetly in his ear;
 He stoops to drink, but ah! no rill is near.
 The feast is spread before his longing eyes;
 Yet ere he tastes, the airy vision flies.
 Resplendent meteors blazon in his view,
 Promise success and beckon to pursue;
 But, like grim ghosts that haunt the hour of night,
 Elude his grasp, then vanish from his sight.

Go:—tread yon graveyard where Narcissus weep,
 And the lone thistle guards sepulchral sleep;
 Where in sad accents Philomela sings,
 And the death-raven flaps his gloomy wings.
 There;—as you view the sorr'wing cypress bow,
 And point the stranger to the tomb of *Howe*;^{*}
 Think, oh! my classmates! on the bustling strife,
 And vague enjoyments of this fleeting life.

Fair was his morn;—his bright'ning sun rose fair,
 And pour'd its radiance on the fragrant air.
 All Nature smil'd:—the blushing heavens look'd gay;
 All, all assur'd a cloudless, happy day.
 But ere his orb had reach'd the mid day height,
 Its glories sunk in everlasting night.

Peace to his soul;—the weeping Muses cry;
 Peace to his soul;—our bleeding hearts reply.

And we, my friends! now taste this world's alloy,
 And mourn the dart that wounds expected joy.
 Where now those hours;—those silent, blissful hours,
 By Science crown'd beneath these lovely tow'rs?
 Where now th' enjoyment of the scenes we love,
 The flow'ry landscape and the shady grove?
 These peaceful pleasures, and these joys sublime,
 Now lie beneath the mould'ring urn of Time.
 No more we mingle in the social scene,
 Or smile at Care upon the tufted green.
 No more yon elms, their waving branches spread,
 To lend sweet succour to our weary head;
 Nor yon palestra hears our sportive bound,
 As the light foot-ball skims along the ground.

* A deceased classmate, to whose memory his class have erected an elegant monument, as an expression of their affection and respect.

Can e'er Oblivion from our minds efface,
 The smiling aspect of this much-lov'd place ?
 No :—while Affection's gentle reign shall last,
 Or faithful Mem'ry gaze upon the past ;
 Tho' Afric's sun should beat upon our head,
 Or polar snows around our path be spread ;
 Still shall we prize, tho' from its pleasures driv'n,
 This Paradise ;—this vicinage of heav'n.

Oft, as Aurora usher'd in the dawn,
 We've brush'd the dew-drop from the flow'ry lawn,
 Or trac'd the windings of the gentle rill,
 Or hail'd the zephyrs on the rising hill ;
 Or paus'd to listen to the city's hum,
 The sportsman's whistle, or the pheasant's drum.
 Oft have those groves, where nimble Dryads tread,
 Rear'd the soft pillow for our weary head,
 While murm'ring cascades clos'd the heavy eye,
 And Nature's songsters tun'd their lullaby.
 Oft have we climb'd yon mountain's dizzy brow,
 And drank the richness of the scene below.
 There have we sat and view'd th' extended plain,
 The distant mountains and the wat'ry main.
 Here—Ceres' reapers tun'd th' inspiring song,
 Cropt the rich grain and smil'd the time along ;
 Or domes and villas met th' enraptur'd eye,
 And spires and temples tow'ring to the sky.
 There—sons of Neptune bade the breezes hail,
 And spread their canvass to the rising gale ;
 Or the proud ship her lofty streamers bore,
 Fraught with rich burdens to her native shore ;
 While friends and kindred throng'd around the strand,
 Eager to see, and grasp the welcome hand.
 And oft we've view'd from that aerial height,
 Meand'ring *West* slow rolling in our sight,
 Where, as pale Sirius rul'd the summer's day,
 We've plung'd, and rose, and dash'd the foaming spray.
 Alas ! no more its margin bears our feet,
 Or its cool waters quench the dog-star's heat.
 No more we roam the smiling landscape o'er,
 Or trace the windings of the sea-girt shore ;
 Or tread the mountain or the shady dell,
 The *Judges' refuge*,* or the *Hermit's cell*.†
 These smiling villas and these lofty tow'rs,
 The murm'ring fountains and the shady bow'rs,
 Can charm no more ;—no more these prospects rise
 To cheer our hearts and glad our longing eyes.

Scenes of our youth ! farewell ;—and lovely Yale !
 Our voices falter as we bid thee hail.
 These throbbing hearts, bear witness how we love
 Thy hallowed walls ;—thy consecrated grove.

* A cave on *West Rock*, where three of the Judges who condemned Charles I. were for a time concealed.

† On the summit of *East Rock*, is the cell of an *Hermit*, a favourite resort of the students of Yale College.

Dear are the pleasures,—gay the social sweets,
We here have tasted in thy blissful seats.
Oft will fond Fancy in our future hours,
Inhale the fragrance of thy shady bowers ;
Oft, like Creusa's ghost, will Mem'ry roam,
O'er this lov'd spot, we once could call our home.

Long may the splendors of thy matchless fame
Shine like the vestal's unextinguish'd flame,
Long in thy walls may rays of Science beam,
And pure Religion swell her mighty Theme.
In thee may Athens see her glories shine,
And Rome's proud splendors glitter on thy shrine.
In thee may Freedom's voice some Tully find,
To roll its thunders o'er the subject mind.
From thee may bards arise, to strike the lyre,
With Virgil's judgment, and with Homer's fire ;
Whose strains shall raise Columbia's envied name,
To the bright regions of immortal Fame.
Long may thy domes, by Virtue's patrons rear'd,
Adorn'd by Taste ; by Science still rever'd,
Like the firm nave, with mountain vigour stand,
The pride and glory of our common land.
And should the sun of intellectual light,
Again leave Europe in a mental night :
Should Gothic seas break up their mighty deep,
And Vandal tempests thro' the welkin sweep ;
Then, as the Muses fly their seats in haste,
And seek a shelter in the wat'ry waste,
To thy fair mansions may they turn their sail,
And find a refuge in the walls of Yale.

And you, ye Guardians of our youthful days,
Your care demands our love ;—your worth our praise.
Long in these blissful seats by Heav'n design'd,
You've rock'd the cradle of our infant mind.
Beneath your care the mental world entomb'd,
Has blush'd in beauty, and with verdure bloom'd.
Cimmerian Dullness, with her dismal train,
Fled the waste empire of the giddy brain :
While kindling Genius spread his wings on high,
And soar'd exulting to his native sky.
In you we've seen the faithful critic blend,
His painful duties with the feeling friend ;
And, while you form'd the manners ; prun'd the taste,
A parent's smile the arduous office grac'd.
For this kind care :—we shun the gloss of art,—
Accept the tribute of a grateful heart.
Your names shall live on Mem'ry's faithful page,
Rever'd in youth, and lov'd to latest age.
Long may your days by Heav'n's best blessings crown'd,
In bright succession run their peaceful round.
Long o'er these happy seats may you preside,
The boast of *Alma* and Columbia's pride.

Adieu ! ye Youth, who follow in the race,
And thro' life's vale our hasty footsteps trace.

Here, 'mid these hills, and glades, and shady walks,
Where Graces rove, and prattling Echo talks,
You drink the fountain of pure bliss awhile,
And bask beneath gay Fortune's cheering smile.
Bright are your hopes as when the blush of ev'n,
Decks with rich tints the azure vault of heav'n,
And sweeter far the scenes of life appear,
Than the rich blossoms of the vernal year.
But ah! the time will come;—'tis on the wing,
When wintry frosts will blast the buds of spring;
When these fair scenes, which now invite the view,
Will flee the touch and vanish like the dew.
Like you, we gaz'd on Learning's bright abode,
Climb'd the rude steep and trod the Alpine road;
Like you, we rov'd beneath these bow'rs of bliss,
And knew no sorrows of a day like this.
But vain th' enjoyments which this world bestows:
The thorn lies hid beneath the blooming rose.
Those days have flown like eagles in the chace.
Or fiery coursers in the dubious race.
Our throbbing breasts, now inward wounds endure,
Nor Time can heal, nor bland Affection cure.
Soon must you follow and like us must part,
And learn the anguish of a bleeding heart.
Then, while you jointly climb the steep of Fame,
And pluck its laurels with a gen'rous flame;
Let kind affection check the growth of pride,
And Love and Friendship o'er your ways preside.

Alas! the moments haste;—the time draws nigh,
When we, my classmates! heave the parting sigh.

Full oft has Fancy sketch'd a transient view,
Of this sad scene;—this solemn—last adieu.
Oft has her colouring plac'd the season near,
And oft the sight has wak'd the silent tear.
But Hope reluctant chas'd these griefs away,
And hid the picture of this gloomy day.
Now those dark scenes which Fancy's pencil drew,
And ting'd our pleasures with a sullen hue,
Call for the tears of genuine grief to flow,
The bursts of sorrow, and the sigh of woe.

To day we part;—to day our flutt'ring sails,
Spread their white bosoms to the rising gales.
To day; while Friendship calls her pow'rs to weep,
We tempt the dangers of the stormy deep.
Oh! let the hand of sage Experience guide
Ambition's helm upon the gulfy tide.
Be Inspirations' page th' unerring chart,
In each dark maze, to cheer the sinking heart;
And while our barks the foaming billows stem,
With joy, we'll hail the Star of Bethlehem!
Then let the quicksands boil;—the whirlwinds roar;
The lightnings flash;—the mighty torrents pour:

Tho' earth, sea, heaven, their utmost fury blend :
We've nought to fear ;—their Sovereign is our Friend.

So, the Swiss peasant views with careless eye,
From his lone hamlet perch'd upon the sky,
The vollied lightnings gleaming from afar,
And whirlwinds waking elemental war.
While bellowing tempests rage beneath his feet,
And earth and heav'n in dread convulsions meet ;
Safe, unconcern'd, he pipes his carols o'er,
And smiles exulting at the whirlwind's roar.

But oh ! my Friends ! our hope is on the wing ;
The dial points ;—the solemn dirges ring ;
Friendship sits weeping o'er her setting sun,
And counts the rapid moments as they run.
Then farewell Yale ! farewell ye rural scenes !
Ye waving arbours, and ye tufted greens !
Adieu ! ye Youth, who mid these pleasures rove,
And cull the sweets of this Lycean grove.
Adieu ! ye Guides, who taught our giddy youth,
To scan the paths of Science and of Truth.
And thou enlighten'd Parent ! feeling Friend !
Long for thy welfare shall our prayers ascend.

Departed Time slow sounds the solemn knell,
And bids my tongue pronounce the last—farewell.

Review of New Publications.

Review of the Life and Writings of Edwards.

(Concluded from Page 315.)

After dwelling so long on the character of Edwards as a writer, we shall close with a few remarks on his character as a christian.

We cannot but consider his writings themselves as an enduring monument of his piety. The variety and extent of his labours is the result of the holy impulse which incited him to unre-mitted exertions in the cause of his Master. The utility of their object, indicates the goodness of his heart, and the success of his investigations we regard as, in part at least, the consequence of the integrity and ardor with which he sought for the truth. We believe that the human faculties are never fully developed, and never act to the greatest possible effect, ex-

cept when the man is himself devoted to what ought to be the end of his being. Then all his powers will act according to the design of their Maker. A machine of human contrivance, never acts with its full effect, except when it is directly adapted to the end for which it was designed. If we can partially adapt it to a different purpose, there will be a want of harmony in its movements, and of complete effect in its operations. So the faculties and powers of man never act harmoniously and to their full effect, when perverted to uses for which they were not designed. In support of that which is wrong, reasoning becomes sophistry, and wisdom degenerates into cunning. It is not pretended that good men are of course great. Holiness does not bestow powers, but, by directing them to the proper end, it causes them to act

with more effect, and is itself a never-ceasing impulse to their exertion. A good man, therefore, is actually greater than he would be if not good; and a truly great man, never appears so great as when employed in doing good. We have often seen a weak, vacillating character, after his conversion, immediately assume an independence of thought, a decision in action, and a dignity of character, to which he was before a stranger. A new spring and a new direction are given to his activity, and his future life exhibits efforts and effects, which could not have been anticipated. We cannot believe that President Edwards would have exerted his talents in such a manner as to raise him to that eminence among authors, which he now holds, if they had not been sincerely, and wholly, and ardently devoted to the service of his Maker.

He would not have appeared equally great, if he had possessed a less degree of holiness, and we are interested in tracing the wonderful effects of his powers back to the spring of his exertions, to those active, operative principles, whose unceasing energy has raised a monument both of his abilities and piety, more lasting than the pyramids of Egypt, and more honourable than statues of brass and marble.

Mr. Edwards' first exercises of piety are thus described by himself:

"I had a variety of concerns and exercises about my soul from childhood; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys; and used to meet with them to pray together. I experienced I knew not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin.—Vol. I. pp. 31, 32.

"From my childhood up, my mind has been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what means, I was thus convinced, not in the least imagining at the time, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those cavils and objections. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against it, in the most absolute sense, in God's shewing mercy to whom he will shew mercy, and hardening whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. But I have often, since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since had not only a conviction, but a delightful conviction. The doctrine has very often appeared exceeding pleasant, bright and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so.—Vol. I. p. 33.

From this time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. An inward, sweet sense of these things at times, came into my heart; and my soul was lead away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me, as those that treated of these subjects. Those words Cant. ii. 1, used to be abundantly with me, *I am the Rose of Sharon, and the Lilly of the valleys*. The words

seemed to me, sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time; and found, from time to time, an inward sweetness, that would carry me away, in my contemplations. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision, or fixed ideas and imaginations of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul, that I know not how to express.—Vol. I. pp. 34, 35.

The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrantcy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this, to lie low before God, as in the dust; that I might be nothing, and that God might be ALL, that I might become nothing as a little child.

On January 12, 1723. I made a solemn dedication of myself to God, and wrote it down; giving up myself, and all that I had to God; to be for the future in no respect my own; to act as one that had no right to himself, in any respect. And solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; engaging to fight with all my might, against the world, the flesh, and the devil, to the end of my life.

I had great longings for the advancement of Christ's kingdom in the world; and my secret prayer used to be, in great part, taken up in praying for it. If I heard the least hint of any thing that happened, in any part of the world, that appeared, in some respect or other, to have a favourable aspect on the interest of Christ's kingdom, my soul eagerly caught at it; and it would much animate and refresh me.

I had then and at other times the greatest delight in the holy scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart.

I felt a harmony between something in my heart, and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading; often dwelling long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.—Vol. I. pp. 38—40.

In these early exercises of piety, we see some warmth of imagination, and of animal feeling, which might raise a suspicion in those who knew nothing further of Mr. Edwards' piety, that it principally consisted in contemplation and joy, rather than in active piety. But these lively emotions were immediately followed, or rather accompanied by fixed determinations to devote his life and all his powers to the service of God, doing his will and avoiding every thing which he has forbidden. These fixed purposes, he committed to writing from time to time, under the title of "Resolutions." They amounted, at last, to above seventy in number, and discover to us those secret springs of holy activity, to which we before alluded. It is, we hope, needless to add, that no one acquainted with the character of Edwards can have a doubt that these "resolutions" were penned in the sincerity of his heart, and were faithful representations of his genuine purposes at the time. The ingenuousness, simplicity, and godly sincerity of his whole character, compel us to believe it, and his whole life shows that he actually did reduce them to practice, in his *habitual* course of conduct. We shall give a few of them, as an illustration of the state of our author's heart at that time, and as a pleasing exhibition of the manner in which *religious affections* become *active principles* of obedience.

"Resolved, That I will do whatsoever I think will be for God's glory, and my own good, profit and pleasure, on the whole; without consideration of time, whether now or ever so many myriads of ages hence; to do whatever I think to be my *duty*, and most for the good and advantage of mankind in general—whatever

difficulties I meet with, how many and how great soever."

"Resolved, Never to lose one moment of time, but improve it in the most profitable way I possibly can."

Resolved, to live with all my might while I do live.

Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it if circumstances do not hinder.

Resolved, to live so at all times, as I think is best in my devout frames, and when I have clearest notions of the gospel and of another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, whenever I do an evil act, to trace it back, till I come to the original cause; and then both carefully endeavour to do so no more, and to fight and pray with all my might against the original of it.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

Resolved, never to speak in narrations, any thing but the pure and simple verity.

Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; which I solemnly renewed, when I was received into the church; and which I have solemnly ratified this twelfth day of January, 1723.

Resolved, never to act as if I were in any respect my own, but entirely and altogether God's.

I frequently hear persons in old age say how they would live, if they were to live their lives over again: Resolved, that I will live just as I can think I shall wish I had done, supposing I should live to old age.—Vol. I. pp. 14—17.

These resolutions he determined to "read over once a week" that he might incorporate them with his habitual course of thought, and reduce them to practice in his life. The faithfulness and effect with which he did this, may be seen from his "diary," a few extracts from which will be given.

Wednesday, Jan. 2, 1723.—Dull. I find by experience, that let me make resolutions, and do what I will, it is all nothing, and to no purpose at all, without the motions of the Spirit of God; for if the Spirit of God, should be as much withdrawn from me always, as for the week past, notwithstanding all I do, I should not grow; but should languish and miserably fade away. There is no dependance upon myself. It is to no purpose to resolve, except we depend on the grace of God, for

if it were not for his mere grace, one might be a very good man one day, and a very wicked one the next.—p. 18.

Thursday, Jan. 10.—I think I find myself much more sprightly and healthy, both in body and mind, for my self-denial in eating, drinking and sleeping. I think it would be advantageous every morning to consider my business and temptations; and what sins I shall be exposed to that day: and to make a resolution here to improve the day and to avoid those sins. And so at the beginning of every week, month and year. I never knew before what was meant by not setting our hearts upon these things, afflict ourselves much with fears of losing them, and please ourselves with expectation of obtaining them, or hope of their continuance.

Saturday, Jan. 12.—In the morning. I have this day solemnly renewed my baptismal covenant and selfdedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members: No right to this tongue, these hands, nor feet: No right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him; so that for the future, I will challenge or claim no right in myself, in any respect. I have expressly promised him, and do now promise Almighty God, that by his grace I will not. I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a prince and a saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a selfdedication; and to receive me now as entirely his own, and deal with me in all respects as such; whether he afflicts me or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth I am not to act in any respect as my own. I shall act as my own, if I ever make use

of any of my powers to any thing that is not to the glory of God, or do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do any thing purely to please myself, or avoid any thing for the sake of my ease, or omit any thing because it is great self denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.—Vol. I. pp. 19–21.

Saturday night, May 4th.—Although I have in some measure subdued a disposition to chide and fret, yet I find a certain inclination which is not agreeable to christian sweetness of temper and conversation too dogmatical, too much of egotism; a disposition to be telling of my own dislike and scorn; and freedom from those things that are innocent, or the common infirmities of men; and many such like things. O that God would help me to discern all the flaws and defects of my temper and conversation, and help me in the difficult work of amending them; and that he would fill me so full of Christianity, that the foundation of all these disagreeable irregularities may be destroyed, and the contrary beauties may follow.—p. 23.

Twenty years after the foregoing extracts were written, while he was a minister at Northampton, he wrote a short statement of his feelings on the subject of religion, and compared them with the early exercises of his youthful piety. The account is the more interesting as it presents us with a history of his religious exercises, exhibits an instance of the progress of christians in affections,—how growth in grace produces a greater sense of sinfulness, and unworthiness, and the highest attainments in holiness are accompanied with the deepest humility.

“Often, since I lived in this town, I have had very affecting views of my own sinfulness and vileness: very frequently to such a degree, as to hold me in a kind of loud weeping, sometimes for a considerable time together; so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, than ever I had before my conversion. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been, since the beginning of the world to this time; and that I should have

by far the lowest place in hell. When others, that have come to talk with me about their soul concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them, that they were as bad as the devil himself: I thought their expressions seemed exceeding faint and feeble, to represent my wickedness.

My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination; like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often for these many years, these expressions are in my mind, and in my mouth, “Infinite upon infinite.... Infinite upon infinite!” When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins below hell itself; far beyond the sight of every thing, but the eye of sovereign grace, that can pierce even down to such a depth. And yet it seems to me, that my conviction of sin is exceeding small, and faint; it is enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. When I have had turns of weeping and crying for my sins I thought I knew at the time, that my repentance was nothing to my sin.—Vol. I. pp. 44, 45.

Though it seems to me, that in some respects, I was a far better Christian, for two or three years after my first conversion, than I am now; and lived in a more constant delight and pleasure; yet, of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator revealed in the gospel. On one Saturday night, in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, “This is my chosen light, my chosen doctrine;” and of Christ, “This is my chosen Prophet.” It appeared sweet, beyond all expression, to follow Christ, and to be taught and enlightened, and instructed by him; to learn of him and live to him. Another Saturday night, (*January 1739*) I had such a sense, how sweet and blessed a thing it was to walk in the way of duty; to do that which was right and meet to be done, and agreeable to the holy mind of

God; that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, "How happy are they which do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had, at the same time, a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.—Vol. I. pp. 46, 47.

To this time, the christian feelings and purposes of Edwards, had met with no severe trials. One however was approaching, which put them to the severest test, and ended in his dismissal from his church and people. From the moment in which his mind was fully decided that it was his duty not to admit to full communion in the church, such as did not make a profession of godliness, he apprehended what the consequences would be to himself, of deviating from the custom of the church, and the practice of his venerated predecessor; and his imagination presented them in the most appalling forms and colours. He expected to be dismissed. He thought from his age, and the odium which would be thrown on him, his sentiments, and his practice, that he should not again be speedily and eligibly settled. His family was large and expensive, and had few or no means of subsistence, except from his salary, and he foresaw, as he told one of his friends, *that if he discovered and persisted in his sentiments, it would most likely issue in his dismissal and disgrace, and the ruin of himself and family, as to their temporal interests.* With these views he conscientiously and disinterestedly resolved to follow what he believed to be his duty, and suffer all the bitter consequences. Here his self-denial and faithfulness were fully proved.

Notwithstanding the greatest moderation and prudent circumspection, in making known his change of sentiments, and intended change in practice to his people, the knowledge of it caused a great excitement among them. A great majority, both of the

church and society, became violently opposed to the man, who for more than twenty years, had been the object of their love, admiration and reverence. They thrust him out from them with violence. He loved them, he had placed great confidence in them, many of them he looked on as his spiritual children, and he felt as an affectionate parent would feel at the rebellion of a child. But his feelings had no bitterness and his conduct was marked with singular moderation, patience and humility, under insults and injuries. Even the council, that dismissed him, a majority of whom steadily opposed his principles and measures, gave the most decided testimony to his conscientiousness, and the "christian spirit and temper he discovered in the unhappy controversy." A few short extracts from his farewell discourse to his people, will complete our view of the christian feelings of Mr. Edwards on this trying occasion.

It was three and twenty years, the 15th day of last February, since I have laboured in the work of the ministry, in the relation of a pastor to this church and congregation. And though my strength has been weakness, having always laboured under great infirmity of body, besides my insufficiency for so great a charge in other respects, yet I have not spared my feeble strength, but have exerted it for the good of your souls. I can appeal to you as the apostle does to his hearers, Gal. iv. 13. "Ye know how through infirmity of the flesh, I preached the gospel unto you." I have spent the prime of my life and strength in labors for your eternal welfare. You are my witnesses, that what strength I have had I have not neglected in idleness, nor laid out in prosecuting worldly schemes, and managing temporal affairs, for the advancement of my outward estate, and aggrandizing myself and family; but have given myself wholly to the work of the ministry, laboring in it night and day, rising early and applying myself to this great business to which Christ appointed me. I have found the work of the ministry among you to be a great work indeed, a work of exceeding care, labour and difficulty: Many have been the heavy burdens that I have borne in it, which my strength has been very unequal to. God called me to bear these burdens; and I bless his name, that he has so supported me as to keep me from sinking under them, and that his power here

in has been manifested in my weakness ; so that although I have often been troubled on every side, yet I have not been distressed ; perplexed, but not in despair ; cast down, but not destroyed.

But now I have reason to think my work is finished which I had to do as your minister : You have publicly rejected me, and my opportunities cease.

And then, [at the day of judgment,] it will appear whether, in declaring this doctrine, and acting agreeable to it, and in my general conduct in the affair I have been influenced from any regard to my own temporal interest or honor, or desire to appear wiser than others ; or have acted from any sinister, secular views whatsoever : and whether what I have done has not been from a careful, strict, and tender regard to the will of my Lord and Master, and because I dare not offend him, being satisfied what his will was, after a long, diligent, impartial, and prayerful inquiry ; having this constantly in view and prospect, to engage me to great solicitude not rashly to determine truth to be on this side of the question, where I am now persuaded it is, that such a determination would not be for my temporal interest, but every way against it, bringing a long series of extreme difficulties, and plunging me into an abyss of trouble and sorrow. And then it will appear whether my people have done their duty to their pastor with respect to this matter ; whether they have shown a right temper and spirit on this occasion ; whether they have done me justice in hearing, attending to and considering what I had to say in evidence of what I believed and taught as part of the counsel of God ; whether I have been treated with that impartiality, candor, and regard which the just Judge esteemed due ; and whether, in the many steps, which have been taken, and the many things that have been said and done in the course of this controversy, righteousness and charity, and Christian decorum have been maintained ; or, if otherwise, to how great a degree these things have been violated. Then every step of the conduct of each of us in this affair, from first to last, and the spirit we have exercised in all shall be examined and manifested, and our own consciences shall speak plain and loud, and each of us shall be convinced, and the world shall know ; and never shall there be any more mistake, misrepresentations, or misapprehensions of the affair to eternity.

This controversy is now probably brought to an issue between you and me as to this word ; it has issued in the event of the week before last : But it must have another decision at that great day, which certainly will come, when you and I shall meet together before the great judgment seat.—Vol. I. pp. 125—128.

In retirement and obscurity at Stockbridge, employed in composing and preparing for publication, those writings which have gained him his celebrity, and endeared him to the christian world, he unexpectedly received an appointment to the presidency of a highly respectable College. If adversity, as we have seen, exhibited his patience, disinterestedness, and self-denial, the offer of a more honourable and lucrative situation evinced his genuine humility, and a freedom both from vanity and ambition, rarely equalled in one who could not but be conscious of superiour abilities. He declined accepting the invitation, on the ground of his own incapacity, and of his engagements in two important works, which he greatly desired to finish.

In his letter to the Trustees of the College, he says,

On the whole, I am much at a loss, with respect to the way of duty in this important affair : I am in doubt, whether, If I should engage in it, I should not do what both you and I would be sorry for afterwards. Nevertheless, I think the greatness of the affair, and the regard due to so worthy and venerable a body, as that of the trustees of Nassau Hall, require my taking the matter into serious consideration. And unless you should appear to be discouraged by the things which I have now represented, as to any further expectation from me, I shall proceed to ask advice, of such as I esteem most wise, friendly and faithful : If after the mind of the commissioners in Boston is known, it appears that they consent to leave me at liberty, with respect to the business they have employed me in here."

In this suspense he determined to ask the advice of a number of gentlemen in the ministry, on whose judgment and friendship he could rely, and to act accordingly. Who, upon his, and his people's desire, met at Stockbridge, January 4, 1758 ; and, having heard Mr. Edwards's representation of the matter, and what his people had to say by way of objection against his removal, determined it was his duty to accept of the invitation to the presidency of the college. When they published their judgment and advice to Mr. Edwards and his people, he appeared uncommonly moved and affected with it, and fell into tears on the occasion, which was very unusual for him in the presence of others : And soon after said to the gentlemen, who had giv-

en their advice, that it was matter of wonder to him, that they could so easily, as they appeared to do, get over the objections he had made against his removal.... But as he thought it his duty to be directed by their advice, he should now endeavour cheerfully to undertake it, believing he was in the way of his duty.

Accordingly, having had, by the application of the trustees of the college, the consent of the commissioners to resign their mission; he girded up his loins, and set off from Stockbridge for Princeton in January. He left his family at Stockbridge, not to remove till spring. He had two daughters at Princeton, Mrs. Burr, the widow of the late President Burr, and his oldest daughter that was unmarried. His arrival at Princeton was to the great satisfaction and joy of the college.

The corporation met as soon as could be with convenience, after his arrival at the college, when he was by them fixed in the President's chair. While at Princeton, before his sickness, he preached in the college hall, Sabbath after Sabbath, to the great acceptance of the hearers; but did nothing as president, unless it was to give out some questions in divinity to the senior class, to be answered before him; each one having opportunity to study and write what he thought proper upon them. When they came together to answer them, they found so much entertainment and profit by it, especially by the light and instruction Mr. Edwards communicated in what he said upon the questions, when they had delivered what they had to say, that they spoke of it with the greatest satisfaction and wonder.

During this time, Mr. Edwards seemed to enjoy an uncommon degree of the presence of God. He told his daughters he once had great exercise, concern and fear relative to his engaging in that business; but since it now appeared, so far as he could see, that he was called of God to that place and work, he did cheerfully devote himself to it, leaving himself and the event with God, to order what seemed to him good.—Vol. I. pp. 90, 91.

Within about two months after his arrival at Princeton, his useful life was unexpectedly terminated. He was inoculated with the small-pox; the disease seemed not severe, but several pustules in his throat made it impossible for him to swallow the medicine, which might have allayed the fever, and occasioned his death, March 22, 1758, in the 55th year of his age.

There is a universal desire to know the views and feelings of persons eminent for piety, in the immediate prospect of death. This desire can be

but partially gratified in the present instance. After he was sensible that he could not survive that sickness, he called his daughter and addressed her in nearly the following words.

"Dear Lucy, It seems to me to be the will of God that I must shortly leave you; therefore give my kindest love to my dear wife, and tell her, that the uncommon union which has so long subsisted between us, has been of such a nature, as I trust is spiritual, and therefore will continue for ever: And I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father who will never fail you. And as to my funeral, I would have it to be like Mr. Burr's; and any additional sum of money that might be expected to be laid out that way, I would have it disposed of to charitable uses."

He said but very little in his sickness; but was an admirable instance of patience and resignation to the last. Just at the close of life, as some persons stood by, expecting he would breathe his last in a few minutes were lamenting his death, not only as a great frown on the college, but as having a dark aspect on the interest of religion in general; to their surprise, not imagining that he heard, or ever would speak another word, he said, "Trust in God, and ye need not fear." These were his last words—Vol. I. pp. 92, 93.

The following is a short description of his sickness, by his attending physician, in a letter to Mrs. Edwards:—

"Never did any mortal man more fully and clearly evidence the sincerity of all his professions, by one continued, universal, calm, cheerful resignation and patient submission to the divine will, through every stage of his disease, than he. Not so much as one discontented expression, nor the least appearance of murmuring through the whole! And never did any person expire with more perfect freedom from pain; not so much as one distortion but in the most proper sense of the words, fell asleep."—Vol. I. p. 93.

Following this great man in our minds, through the progress of his useful life, admiring the productions of his pen which he had already published, and anticipating still greater, and more interesting results of his future efforts,—when we come to stand by his bed of death, we are ready to regret that he was induced to leave

his retirement and studies at Stockbridge, and look upon it as a mysterious providence, that God should take from the world in the prime of his life, and in apparently the commencement of his usefulness a man whom he had so eminently qualified by the gifts of nature and grace, to advance his glory in the world. The dispensation looked dark to the children of God, and brought with it, a severe disappointment of their hopes. It is a part of those ways which are as much above ours, as the heavens are higher than the earth.

If any are inclined to accuse us of partiality to Edwards, and to remark that in this review of his writings and character, we have given no place to censure, we answer, that we have no great desire to refute the accusation. Who, that feels in his bosom *any* admiration of excellence, or has any sympathy with the great and the good in their desires and efforts to glorify God, and promote the happiness of his creatures, can fail to be wrought into partiality by contemplating the character of Edwards? We know that he was not perfect as a christian, or a man. He had not all the versatility of talent, possessed by Voltaire, nor have his writings all the taste, elegance and conciseness, which are now seen in the productions of far inferior authors. We do not call him Master, or subscribe to every sentiment he has advanced on religion, or moral philosophy, but who, when admiring the glorious luminary of Heaven, wishes always to recollect that there are spots on his surface, or to take his glass that he may inspect them? We fully confess we do not envy those who can never be so warmed with generous admiration of excellence, as willingly to forget that the object of their love is marked with imperfections.

Letters on the Eastern States: by William Tudor. Second Edition. Boston, 1821.

In the preface to the present edi-

tion of these Letters, the author tenders his acknowledgments to those journalists who have contributed to aid the favourable reception of the former; one of whom has favoured the work with a "courteous notice," and another has given "an extended account of it, and exercised towards it one of the offices of criticism in the most lenient manner." However much our vanity might tempt us to court a similar distinction in the preface to the next edition, we shall not seek it at the expense of honesty; but shall be contented to deserve the gratitude which is due to plain dealing, and shall presume on the magnanimity of our author, so far as to believe he will thank us for standing equally ready to acknowledge his merits and to expose his faults. While it was uncertain whether these letters would meet with any higher fate than the majority of our attempts at popular writing—that of being read and talked of for a month by those who have nothing else to do, and then forgotten,—we deemed it scarcely necessary to make their contents the subject of particular animadversion. But the call for a new edition indicates that this work has had, and promises to continue to it in future, a degree of influence on the opinions of the reading community, somewhat higher than is attained by publications of the ordinary stamp. There are also some adventitious circumstances which co-operate in the present instance with the simple fact just mentioned, to give it a claim on our critical labours. It has ceased to be an anonymous publication, and has been promoted from the humble rank of a duodecimo in a moderate style of execution to that of an imposing octavo. The erroneous views it may contain, have now not only the advantage of a highly respectable name to aid their implicit reception at home, but of a fair type and broad margin to push them into circulation abroad.

We would advise such of our readers as may hereafter take up these

Letters for the first time, and may begin either with the first, or (as many are apt to do) with the last, not hastily to throw the book aside. On looking farther, they will find between these unpromising outsides, much interesting and valuable discussion on our politics, commerce, manufactures, literature, arts, manners and character; and indeed, something worthy of perusal on almost every topic which can be fairly embraced within even so sweeping a title as the one adopted by the writer. He has evidently been a close observer of our character and institutions, and has brought to his undertaking all the advantages conferred by a personal acquaintance with those of foreign countries. On most subjects, he has apparently given the results of a mind which thinks for itself, and suffers not its decisions to be warped by prejudice or subserviency to party interest. Much the greater part of the volume might perhaps have been entitled with more exactness "*Letters on the metropolis of the Eastern States and its immediate vicinity*;" but the figure of speech by which the whole is put for a part is one which has long been recognized by rhetoricians, nor do we know of any law of criticism which forbids an author to introduce it into his title page,—especially when a very slight inspection of the contents is sufficient to conduct the reader to the right interpretation, and the book is found not the less interesting or valuable for not having literally fulfilled the implied promise with which it began. A large portion of these Letters makes no pretensions to any thing beyond a local application; and very often, when the language is generalized, there is room to suspect that the actual views of the writer were circumscribed by the horizon of his own neighbourhood. It must be admitted, at the same time, that there is so much of a family likeness among the different clans which trace their descent from the puritans, that a good portrait of Boston and its neighbourhood would in many res-

pects be no bad delineation of the remotest county in New-England; and that if we, in this distant corner, have some features of our eastern brethren attributed to us which we should be loth to recognize, our vanity is about as often gratified by a generalization which spreads over us those flattering touches to which we possess no claim.

It will be readily inferred that Mr. T. seldom makes the peculiarities of other states than his own the subject of exclusive remark. An exception occurs in the following paragraph, which we quote, from the letter entitled "*Politics*," to show in what estimation the political character and institutions of our own state are held by at least *some* of her neighbours.

Connecticut affords an example of this narrowing influence of local policy. There is no state where the common, and many of the higher branches of education, are more easily obtained; there is none where instruction is more generally diffused. No one will deny that its inhabitants possess both wit and acuteness. Yet among all their able, public men, there is hardly one, with the exception of those who have been transplanted, who has shown a mind capable of extensive range, or that was not bigoted to, or fettered by local considerations. This might be in some degree owing to the want of a large town in the state, where through the intercourse and collision of cultivated minds, brought together from a distance, a system of generalizing might be produced on the ruins of small prejudices and diminutive apprehensions. Their government vibrated between two villages, and a man could not be trusted as a delegate for more than six months. There was a sort of habitual, pervading police, made up of Calvinistic inquisition and village scrutiny, that required a very deleterious subserviency from all candidates for public life. A very conceited intolerance held opinion in subjection. Superior minds were obliged to cower to inferior ones, till they lost the power of rising to, and sustaining an elevation, whence they could discern the bearing and relations of distant objects. We have done better in Massachusetts, and may boast of having produced some accomplished and powerful statesmen. This may have been owing in part to our having a capital, the seat of the state Government, and which is the natural centre, not of its own state alone, but of the neighbouring territories. A very active and

and extensive foreign commerce has made it a mart where much information is collected, and where many strangers resort. A greater variety of pursuit has enlarged the sphere of observation and diminished the influence of local prejudice. The University in this vicinity has fostered the taste for literature and science, and it has always possessed a more numerous class of cultivated society than cities of the same, or even much greater size. These circumstances, among others, have tended to preserve us from that provincial atmosphere, under which every thing, save plants of common growth, is blighted or dwindles.—pp. 59, 60.

It becomes us to be modest in asserting our claims to the respect of our sister states for our political character; but when the memory of those in past generations whom we revere as the founders and supporters of institutions which have procured for us an almost unrivalled measure of every public blessing, is undervalued and assailed, no rule of decorum forbids us to lift our voice in their behalf. We had supposed, we confess, that the names of Ellsworth, Trumbull, Tracy, and Griswold, (not to go beyond the last generation) might have rescued the state which gave them birth from the reproach of having “produced hardly one, who has a mind capable of extensive range, or that was not bigotted to, or fettered by local considerations.” If these were not men of enlarged views, where shall we look for those “transplanted” ones, to whom the letter writer would have it believed that we owe most of the little respectability we possess? He will probably call upon us to produce what our native statesman have accomplished, as the test of our claims for them. For evidence that Connecticut possessed men who were not incapable of “extensive range” in regard to the cause of the colonies and the prospects which awaited them, we might appeal to the fact, that she did more, compared with her means, for the establishment of their independence, than any one of the thirteen. At a later period, she contributed her full proportion to that “illustrious combi-

nation,” (p. 33.) to which we owe the establishment of the federal constitution, and probably our very existence as a united republic. That her part in the national councils has since been performed under the guidance of enlightened and liberal views, we shall urge no other evidence to Mr. T., than that she has pursued on all great questions, a policy the *same* with that of the state for which he claims so decided a superiority. In no state, it is presumed, have the deliberations of the national delegation been less frequently embarrassed by instructions from home dictated by local interest, than in Connecticut. If instances be demanded in which the measures of the *state* government have been under the guidance of men who were capable of forming enlarged plans for its present and future prosperity, Mr. T. himself shall furnish one.

Not one of these states, in a career of unexampled prosperity for a whole generation, has done any thing to accumulate funds for public improvement, with the exception of the state of Connecticut. The exception is, indeed, a noble one; she has accumulated a fund that now pays for all the schools in the state. Massachusetts had great means in her power, but they have been chiefly frittered away.—p. 276.

We wish it were in our power to add more examples, drawn from the history of the last twenty years. The circumstances of this state do not indeed admit of her displaying her public spirit on such canalling operations as are taking place in New-York and North-Carolina; nor does she need to expend the public funds on those roads and bridges which are better left to private associations; nor will she probably discern the expediency of conferring bounties on manufacturing at the expense of agricultural industry;—but there *are* two or three ways in which she has a fair opportunity to rid herself of the charge of parsimony and want of public spirit, which whether justly or unjustly, is often brought against her in neighboring states.

She has a college, which has thriven in spite of an almost total neglect for thirty years; which is already the chief boast of the state in distant parts of the Union; and which needs only such a measure of liberality in proportion to her means as Massachusetts, New-York, and the Carolinas have recently extended to theirs, to leave it without a rival. But until a more extensive patronage is afforded by the legislature, and the examples of private munificence which are so frequent in some of the neighbouring states begin to be followed in this, the people of Connecticut must be contented to hear such comparisons as the following :

Our Colleges were established without reference to any general system. Each state has at least one;—in some, there are two or three. The Theological College at Andover, in Massachusetts, is solely devoted to students in divinity, who are preparing for the Christian ministry;—in the others, all the chief branches of learning are taught,—but only one of them, that at Cambridge, is strictly entitled to the name of University,—and though it has long borne the appellation, it is but recently that it could be really so considered. Yale College, at New-Haven, has derived a high reputation, from the distinguished abilities of some of its late and present instructors; but neither its “*personnel*” nor “*materiel*” are sufficiently complete to make it a university. It is, however, a very flourishing institution, and counts, among its students, youths from all parts of the United States.—pp. 334, 335.

We will just remark on this statement, that however ready the friends of Yale College may be to join in Mr. T's representations of the deficiency of its “*personnel*” and “*materiel*,” they will never be solicitous about its title to a name which it has never assumed, and which is shared alike by the greatest and the least of the New-England seminaries. In the English sense of the term University, we have none in the country, and nothing approaching one: in the American sense we have a multitude, from the institution of two centuries standing, which enrols hundreds on its catalogue, down to the grammar school, which confers a first degree on some half a dozen, and honorary titles on twice as many

more annually. If this point of nomenclature were one of the least importance to be settled, we might call on Mr. T. to shew why wealth rather than numbers should form the criterion, and the number of nominal instructors rather than the amount of instruction given. It is easy to perceive that two seminaries may differ,—but may differ much less, in one mode of comparison than in the other.

The transition from the state of our Colleges to the state of *literature* is so natural, that we shall introduce in this connexion a brief synopsis of the author's views on the latter subject. After glancing at the origin and influence of our higher seminaries of learning, and the kinds of literary productions for which we have been most distinguished, he proceeds to examine the discouragements to which our literature is exposed. Among these he notices the constant supply of the ablest new productions from Great Britain,—the want of wealth and leisure,—the ‘scattered position’ of our population and the want of large towns,—the opposition of interest between publishing booksellers and our own authors,—and a state of patronage not commensurate with our means. Each of these topics forms the subject of a series of judicious observations: we recommend to the particular consideration of our wealthier readers the following, made under the last head, which will probably strike them as new :

Patronage formerly meant an arrogant gratuity, bestowed by rank and wealth on the labours of genius, to gratify ostentation or secure fame, by having their names held up in a dedication. But the condition of authors is ameliorated; a dedication is now a mark of friendship, not of subserviency; the individual largess is changed into public contribution. The number of readers, from the wide diffusion of education, now contributes the most effective patronage. It is this kind of support which is wanting, not from deficiency of means, but from want of consideration. There is many a person among us whose cellar is worth a thousand dollars, but whose library would not bring a hundred.—We have the ability to encour-

aged literature, by buying books to the full extent, which is necessary to cherish our growing literature. A very few dollars a year would purchase a copy of every American work, and the money so employed is not thrown away; even if the purchaser does not read them, they will commonly sell for what they cost. It is a want of reflection on its advantages, that prevents many persons, who have a patriotic feeling for every thing that concerns the honour of their country, from this slight contribution; which paid by many, amounts to an ample aggregate. Persons who can easily afford the purchase, should feel something like shame at borrowing a book which they may obtain of any bookseller, and thus reward the talents of their countrymen. If the importance of this were fully understood, there are many more individuals than now practice it, who would give directions to their bookseller to send them a copy of every American work of merit, as soon as it appeared. Many scientific and learned men would then be encouraged to pursue labours, which are now too often unrewarded.—pp. 163, 164.

After taking a survey of our present humble rank among the cultivators of learning, it affords some consolation to be able to anticipate, from the wide diffusion of the language we speak,—the want of titular distinctions which obliges every man to ‘achieve all that he possesses,’—the unfettered state of opinion among us,—and the actual advances we have made within a few years, (on each of which topics the author dwells at some length,) a literary reputation which will gradually rise, and at length attain an equality with that of the proudest nations of the old world.

When Mr. T. looks forward with complacency to the period when “we shall have a national theatre,” and “a race of actors who can personate our own manners and customs,” he must excuse us, living as we do in a State where the laws enacted against theatres by the “narrow and bigoted spirit of the puritans” are still in full force, and where even the deliverers of a “Moral Lecture” would probably receive a message from the State’s attorney before they would be able to deliver a second,—if we hesitate to adopt his views, and express our fears

that the increased influence of theatrical exhibitions which he anticipates, would be attended with more injury to our morals than advantage to our literature or taste. Especially would a race of actors be the last class of persons whom we should wish to see employed, as Mr. T. recommends, in forming the elocution of those among our youth who are destined for the pulpit or the bar. We shall also be so puritanical as to claim a little more merciful treatment for our older divines, than he has been pleased to bestow upon them in the following paragraph, near the beginning of the same letter.

Next come sermons, religious controversy, and metaphysical religion, spread into bewildered subtleties, or abstruse, incomprehensible doctrines,—sad trash, of which hardly a single volume has now any value. This class of books has always, and does still, form the largest in our productions; but its relative magnitude is daily lessening, and its merit increasing. Polemical religion is not much to the taste of the day; and a religious disputant can gain but few readers and still fewer admirers. If a man is affected with this mania, the best cure for him, without taking the thousands of folios that crowd some of the theological libraries of Europe, would be to show him the collection of what has been done here; how little the cause of truth has been served by this kind of strife and how worthless are all these dingy volumes.—pp. 148, 149.

If Mr. T. had spoken with more modesty and with a little discrimination on this subject, his readers would have been less apt to suspect that he has seen nothing but the names of the authors whose works he thus huddles into a single sentence of undistinguishing reprobation. We do not blame Mr. T. for knowing nothing on the subject of our controversial divinity: it is not to be expected that any one man should be familiar with every subject on which a Letter can be written. All we ask is, that he should let it alone.

The letter on “Agriculture,” although it contains many sensible remarks, furnishes additional reason to suspect that the author’s practical ac-

quaintance with his subject does not always keep pace with the confidence of his decisions.—It is not a little amusing to observe the paternal solicitude with which many of the professional and mercantile characters in our large towns watch over the interests of agriculture, and their disinterested readiness to point out the errors of our yeomanry and furnish them with hints of improvement. The trader whom success has enabled to retire from business, and who begins to feel within him at length some stirrings of a spirit which seeketh not her own,—or the lawyer who knows that he who lives by cultivating his forty acres of land has as much influence on a congressional election as the independent gentleman who occupies a part of the same block of buildings with himself,—during his excursions through the country, observes through the windows of his coach many rods of fence which offend his taste, large tracts of pasture sadly overgrown with bushes, numerous fields which he is confident might have borne larger crops, cattle that he is sure might have been fatter, and houses that bear no comparison with his own in any one particular of neatness or good order. Perhaps he has been in foreign countries, and seen extensive regions which form one continued garden, or travelled whole days on productive tracts reclaimed from the dominion of the ocean. Or if not thus favoured, he has at least dipped into the works of Young and Sinclair, has read the reports of the Board of Agriculture, and has mastered the whole theory of draining bogs and drill ploughing. Agriculture now becomes with him a standing topic of conversation—in all companies except those humble ones with whom it is a *bona fide* occupation. He is made the orator of some neighbouring agricultural anniversary; and has the opportunity of descanting in a good humoured way on the points in which farmers and farmers' wives might do better than they do, and pointing out the various ways and means in which

they are to grow rich five times faster than they ever did before. They express their gratitude for his advice and instruction; but the better part of them probably never think of it again,—while the more credulous lose one or two crops in attempting to follow his directions, and then relapse into their former practices.

It is a standing topic of complaint with the theoretical patrons of agriculture, that our farmers *overran* the soil, instead of cultivating it. We are far from being able to say whether Mr. T. ought to be ranked with this class; yet on the point just mentioned he indulges in a style of complaint worthy of the most philosophical theorist. After mentioning as one of the two great evils attending our agriculture, “the occupation of too much land, so that the labour applied to it can only produce a very imperfect tillage,” he goes on to remark,

If two farmers were selected, who should possess about the same degree of industry, skill, and means for labour, and who should proceed in their cultivation on lands of the same quality, one of them stirring more surface than the other, I have no hesitation in believing that he who cultivated one-fifth or one-quarter less in quantity, would, besides having an equal harvest annually, find at the end of ten years that his farm was worth double that of his competitor. The evil in question is so radical and extensive, that its bad consequences cannot be too often pointed out: though it is the most obvious, and has been most frequently remarked upon, it is still almost universal.—p. 236.

It seems to have escaped the writer's notice, that if this statement is worth any thing in regard to two farmers A and B, it is equally applicable to C who cultivates “a fifth or a quarter less” than B; and so on, *ad infinitum*. When we compare the merits of our system of tillage with that of Holland and some parts of England, the question is not whether a given surface might not be made to produce more than it does at present; but whether the increased product would be proportioned to the increas-

ed labour and expence of cultivation. There is undoubtedly a certain proportion between the amount of labour and the extent of surface over which it is diffused, which will render the net profit a maximum. Whether our practical cultivators have or have not attained this proportion, is a question which can never be decided by such arguments as those employed by Mr. T. We are inclined to think that it is substantially attained. The farmer who improves a given number of acres, has it in his power to give them a higher or lower tillage, by employing a greater or less number of labourers. Some years he hires more than he finds on trial to "pay the way:" at others he hires fewer. Now it is impossible for any reasonings *à priori* to convince us that after the oscillations of a few years experience, he will not at last settle down at about the point where the profit is greatest. If hiring more men and raising his style of cultivation will increase his net returns, he will never need the suggestions of one who has acquired all his agricultural skill in his study, to prompt him to the change. Or if, with a given amount of labour, he finds that he has been tilling too many acres, he will spontaneously allow a part of his farm to become bush pasture or grow up to forest.—The truth is, the style of cultivation which produces a maximum profit varies, in different countries, with the price of land and labour, and the density of the population. The peculiar condition of this country renders an imperfect tillage desirable,—to all except the mere traveller and man of taste. The Chinese and the Dutch do not "overrun" land, because they cannot *afford* it. We *can* afford it; and have grown rich as a nation many times faster than we should have done, if the labours of our population had been employed in rendering any one corner of the country a garden. As our territory fills up with inhabitants, the agricultural habits of foreign nations

will be gradually and spontaneously assumed; but nothing can be more preposterous than the attempt to force them prematurely upon us.*

While our author is confident that the farmers of New England cultivate too much land, he speaks in strong terms of the importance of draining our bogs and dyking our salt marshes. We are perfectly willing that the philosophical agriculturalist, whose property in the soil has been hitherto confined to the contents of a dozen flower pots, should take possession of our sunken grounds, and expend his superfluous capital on draining and dyking. He may employ his money in this way with as much advantage to the public, as on splendid equipages, and expensive country seats. But to recommend this course, (unless in a few cases which unite every favourable circumstance,) to those who have just been told that they have much more land already drained to their hands by nature than they ought to till, is offering advice, the consistency of which we fear they will be too dull to comprehend.

The other great obstacle to the improvement of our agriculture Mr. T. finds in "the irregularities of our climates." The want of more uniformity in our successive seasons is doubtless one of the natural disadvantages under which we labour; but it scarcely deserved to be introduced in this connexion, more than the want of a richer soil, or a lower latitude. We had never before heard that the great danger which the cultivator of Indian corn has to encounter is from "a frost in June"; and we suspect that his scheme for remedying it,—that of rearing the plants in hotbeds, and then transplanting them,—will be re-

* It will be obvious that in these remarks there is no intention to undervalue those improvements in agriculture (of which there are doubtless many yet to be introduced) which render a given amount of labour more productive. It is only maintained, that in the present state of our country, the attempt to confine a given amount of labour to a smaller number of acres is *not one* of these improvements.

ceived with a smile by most of his country readers. Such advice as this, and the hint given a few pages afterwards, that our farmers have all been under a mistake in driving their oxen with whips, while "the goad is the true instrument," should have been spared, unless our author was willing to draw from those to whom they are addressed, the hint in reply—*ne sutor ultra crepidam*.

These remarks were not begun with any intention of following Mr. T. over the whole, or more than a very small part of the ground which his Letters embrace. We shall omit several topics which it was our original intention to notice, and reserve the remainder of our limits for the one in which, as Christian spectators, we must necessarily feel the deepest interest. The longest letter in the series, with the exception of one, is devoted to the past and present state of religion in New England. It begins with the religious character of the first settlers,—as those from whom all the succeeding generations have taken their form and colouring. The following delineation of their character is commenced with the same breath in which the author assures his readers that he is *unbiassed by any sectarian prejudice*.

The consideration of the state of religion here is attended with peculiar interest, since the first colonists, driven by persecution to seek a shelter for their principles, crossed the ocean to maintain them, and laid the foundations of this state, as a religious commonwealth. They acted in the spirit, and considered themselves as living under the sway, of a theocracy; and this was accompanied with the highest degree of zeal and intolerance in conduct, purity of manners, austerity in discipline, and the severest tenets of faith. They were rigid Calvinists in belief; puritans in regard to all the amusements of the world; obstinate dissenters from all ceremonies in worship; jealous independents of all ecclesiastical government, and most devout abhorers of every other sect. The cruel character and appalling ferocity of this religious creed, never were better justified and strengthened by circumstances. Men might naturally believe in a system, which transformed that Deity, who is the fountain of mercy and God of

all grace, into a being of mysterious vengeance and cruelty; when they found themselves, though living in the strictest morality and devoted to religion, called upon to endure the greatest sufferings, exposed to an untried climate and howling wilderness, the coil of the rattlesnake at their heels, and the tomahawk of the savage at their heads.

It was not a sudden impulse, but a long course of preparation, that drove them to cross the Atlantic; the process was gradual that hardened their feelings to every thing but their religious attachments, and made them prefer those to every other consideration. They were as ready to suffer martyrdom as to inflict it; the time indeed had gone by when the refractory were condemned to the flames in this world. But martyrdom, according to the fashion of the day—proscription, imprisonment and exile—they first suffered themselves, and then inflicted on others; they were the victims of intolerance and ecclesiastical tyranny; and the moment it was in their power exercised both. Stimulated as they believed by the love of God in both cases, they endured, and they made others endure from the closest convictions of conscience; having sacrificed fortune, friends and country, in support of their principles, any permission to differ would have been considered a criminal levity and inconsistency. Persecution was to them a lesson, not of charity, but of perseverance, and the system they adopted was as rigid and exclusive, as that from which they had fled.—pp. 76, 78.

It will be sufficiently evident by this time, that however unbiassed our author may be by sectarian prejudice against Unitarians, "against whose theory it is difficult to feel any prejudice" while "their practice embraces every virtue," or against "the mild and benevolent Friends of our times,"—or against the Roman Catholic religion, which, if it could get rid of some of its incumbrances, "many protestants would approach without disgust,"—there is one sect which even his expansive charity cannot encircle. Of Calvinism, he is clearly a "most devout abhorrer": 'tis "object of his implacable disgust." Not only is the system one "of cruel character and appalling ferocity," "which transforms the Deity into a being of mysterious vengeance and cruelty," but it is asserted of those who "practically" embrace it, that "their rancorous ambition makes them the tyrants

of society," that "they illustrate their faith by treating all mankind as though they were a herd of villains and convicts," and "are voluntary public accusers,—constituting a tribunal animated by the spirit of the inquisition, but fortunately without its power." (p. 97.) It would be a waste of time, and a renunciation of self respect, formally to vindicate the practical Calvinists of New England, (who we trust form the predominant body rather than those "theoretical" ones in whose favour a saving clause is thrown in, p. 96,) from representations which fall even below the ordinary level of news-paper scurrility. We have introduced them merely to furnish our Calvinistic readers with a more flagrant proof than has probably often fallen under their notice, that the devout abhorrence of opposing sects, and treating others as if they were a herd of villains and convicts, are not characteristics altogether peculiar to themselves, or even incompatible with the perfection of liberality.

But to return to the point from which these remarks have diverged:—we cannot avoid suspecting that our author, in the sketch he has given of the character of the pilgrims, was rather actuated by a desire of displaying the bold strokes of which his pencil was capable, than of giving a faithful copy of his real views. Whether the introduction of the following apology for a part of their conduct was prompted by any relents which the sight of the picture he had drawn might have produced, we are unable to say; but with some amplification it would certainly go far towards softening down the hideous features of his first outline.

Stern and zealous as they were, they could not be wholly insensible to the reflections that were cast upon them, for thus following a system of oppression in matters of religion, against which in others they complained so justly. It was answered in excuse, that the case was materially different; that they had been driven from their home for want of conformity, and had fled to this wilderness to en-

joy their freedom; that they had purchased the soil, and established a community for the express purpose of worshipping God in simplicity and truth; that they enticed no one to join them, nor wished for any but those who could unite with them in their faith and practice. That under these circumstances, when they had sought a new world to establish their own forms of worship, and to renew the faith and purity of the primitive church, it was unjust that they should be interrupted by the intrusion of other sects, who voluntarily came among them to create jealousy and disunion; that they had a right, according to the laws they had made, to punish and drive away these intruders, and all those of their own faith who became apostates, or fell off from the ordinances of their church. They wanted none to join them, except they were of the same communion; and they felt themselves called upon by the principles they professed, and all the sacrifices they had made for them, to preserve their community from the contamination of false teachers, and the danger of religious dissension.—pp. 78, 79.

In the prosecution of the historical sketch thus begun, Mr. T. glances successively at the introduction of the Quakers, Episcopalians, Baptists, Methodists, and Roman Catholics; and at length comes to the period when more enlightened and rational views began to dawn on the descendants of the puritans. The account of the progress of Unitarianism which we are about to quote will not be unacceptable to our readers, coming as it does from one who lives in the centre of the "defection", and who, if not yet arrived at the full growth and stature of rational christianity, appears to be "on the best possible terms with" those who have. We should be pleased to give the account entire; but a gentle word of caution administered to the biblical critics, which his nominal relation to Episcopalianism might require, and an outrageous philippic against the metaphysical divines, which, whether just or unjust, is entirely out of place, and which nothing at all could require, must be passed over.

A preparation for a gradual dereliction of the dogmas of orthodoxy had been silently, and almost imperceptibly, making in the congregational churches for a long

period. The austere and bigoted character of religious opinions and habits, during the first generations of the colony, together with the great leading principle of all fanatics and ultra christians, that faith is every thing and works nothing, became repugnant to the people, when greater variety of pursuits, and more enlightened views, were laid open to them. The discipline of earlier times was not relaxed without a struggle, and occasional attempts that were made to enforce it in all its vigour, more surely prepared its future abandonment. The semblance was kept up after the reality was extinct. Such a state of things had a pernicious tendency to disgust men with what they ought to reverence; and aided by the sarcastic tone of infidelity, which pervaded many fashionable writings of the last generation, was constantly increasing that class of persons who were rigid in their observances, because it aided their worldly designs, and were therefore fully convinced that religion was an excellent thing for others. Those who had purer views, found it necessary to renounce what was tyrannical and intolerant in former practice, to keep up with the progress of intelligence, and to narrow the sphere of hypocrisy.—pp. 91, 92.

This desertion of the ancient platform was well understood, but little talked about, until a few years since, when the churches of the congregational order had all their pulpits filled with young men;—some of these, gifted with the brightest talents and the purest feelings, have been since, alas! too untimely removed. Their immediate predecessors differed but little from them; yet the great change of tenets seemed to attract more observation, when all the fathers were removed, and the talents of these young men excited the admiration of their friends and the envy of others. Still no controversy existed, except some indirect skirmishing in periodical works. The taste for polemical divinity was almost extinct among enlightened people. Points of faith were rarely subjects of discussion; charity in its widest sense, the practice of moral virtues, and attendance on public worship, had been the principal subjects inculcated, and were generally held in the most estimation; devotion to particular dogmas had been converted into affection for their pastor in the breasts of his parishioners; and clergymen, not creeds, were the subjects of conversation.—pp. 94, 95.

The state of calm, represented in the latter part of this extract as having existed till a few years ago, when "it was broken by an attack from the Calvinists," we are willing to believe

is correctly described. We have never supposed that the "enlightened" were peculiarly anxious to make "points of faith subjects of discussion"; or to be drawn into a dilemma which would oblige them to inform the public precisely how much they do believe, and how much they do not believe. But that they are so nearly indifferent whether others around them should be brought into their own state, whether of believing or not believing, as the following paragraph implies, we had not been accustomed to suppose.

"It ought to be mentioned, to the honour of our Unitarians, that they have not much of the proselyting spirit, and the little they have exhibited was perhaps in self-defence. Zeal in this way would be extremely incongruous in them; it would be like eating [dealing out?] an ice-cream with a hot spoon.—p. 99.

If there be, in the whole compass of ecclesiastical history, an example of the spirit of proselytism, exhibited in perfection and voluntarily claimed as in the highest degree meritorious, it is in the history of the earlier stages of American Unitarianism* as given a few years since by the leader of the sect in Great Britain. Nor is there any evidence that the spirit which prompted the exertions of Priestley, Oxnard, Thatcher and Freeman, thirty years ago, has become entirely extinct in their successors. They do not indeed "go in pursuit of their neighbour to the confines of the earth, overlooking with sour contumely the wretch who is pining before them," (p. 97.); they have not compassed sea and land to make proselytes of harmless pagans, or Mahometans who already believe in the Divine unity; but is there no evidence that they consider a more extended footing desirable at home? The number of labourers for the harvest which they annually furnish, if we are rightly in-

* Appendix to Belsham's Life of Lindsay. All will recollect the re-publication of this appendix, as having given a new character to the Unitarian controversy in New-England.

formed, is somewhat more than sufficient to meet the demand; and who can doubt that they would be pleased to see a few more situations becoming vacant from time to time,—especially of the goodlier sort, of which there are numbers on and near the coast between Portland and Charleston? Even in a country place, where a pastor of the church is not wanted, they appear perfectly ready to accommodate the congregation with “a protestant teacher of Christianity.” Nor are there wanting instances in which the cry of a feeble church in a great city, to come over and help, has been heard through a diameter of five hundred miles; and has drawn away from their own pulpits to its relief numbers of master builders from the remotest borders of this wide circuit. Mr. T. admits that “it is very natural that a good man who is sincere in his convictions should desire to see others adopt the same sentiments;” but although he considers it as an “error to attempt to induce them to join with him,” and the disposition as one “which ought to be cautiously guarded against,” the thing itself is so very *natural*, that he will probably have as little success in dissuading Unitarians from it as the Orthodox. If the error of “desiring to see others adopt the same sentiments” which they themselves are “sincere” in embracing, were the only one with which Unitarians are chargeable, we should never think of judging them harshly; for it is an error in which Luther and Calvin, nay Paul himself, would be much more deeply involved.

It will be seen from the subjoined extract, that the Unitarians in this section of the country are no less willing to have their cause identified with that of toleration, and to court the character of a persecuted people, than many less liberal and enlightened sects have been before them.

Hitherto the sympathy of liberal minds has been in favour of the Unitarians, even among those who regretted the course

they followed; not only on account of the virtues and talents which they possessed, but because it was felt that their cause involved the general possession of religious, and, in some respects, of civil liberty. The rancorous spirit that was opposed to them, aimed at universal influence. Public feeling, however, is now very enlightened and impartial on these points; and if it would not endure the burning of Servetus in an *auto da fe*, neither would it allow of a bull *Unigenitus*, to excommunicate the Jansenists.

A political domination, by any religious sect, can never happen again in our fortunate country. Some attempts that were made here, such as giving the Andover Theological College a right of forcing a creed upon their students, and the plan of disfranchising the citizens on the holiest day of the week, and filling the country with spies and petty tyrants under the name of tythingmen, failed in a manner that will preclude a repetition. The Sabbathists rely upon the fourth commandment to support their Jewish observance of the Sabbath, yet the Iconoclasts might as well cite the authority of the second, for destroying every statue in the houses of our *dilletanti*, or the signs of our inns: a literal application of either of these commandments to the present state of society, would be equally absurd and impracticable; and the christian dispensation has clearly restricted the rigid minuteness of those two commandments, which were so remarkably designed for a particular people, under peculiar circumstances, and for a period which has been accomplished. Connecticut was the last state where any power was exercised in this way, and this has been lately subverted, and its agents covered with signal confusion.—pp. 99, 100.

To speak of the cause of the Unitarians as involving the general possession of religious liberty, and of the rancorous spirit opposed to them as aiming at universal influence, (universal *domination*, was the language of the first edition,) is to advance a charge of quite too grave a nature not to be accompanied by some facts. Are the particulars alluded to in the succeeding paragraph the facts on which this charge is intended to be rested? If the author, in looking over the whole proceedings of the orthodox for what has a semblance of intolerance, has been able to collect only these miserable gleanings, he might as well have spared the attempt to gain for the liberal the sympathies due to a persecuted sect. That the Unitarians of the vi-

cinity of Boston will ever speak of an Institution which they have had sufficient reason to regard as a troublesome neighbour, with any peculiar affection, we have no reason to expect. But we *have* a right to expect that when they have occasion to speak of it at all, they will inform themselves in regard to the truth of facts. It is not true in fact that any attempt was ever made to give the Institution at Andover the right of *forcing* their creed upon their students; as is asserted in the above paragraph, and repeated, p. 102. The utmost that ever could have been imagined would have been, to admit to the benefit of gratuitous instruction only those who should give their voluntary assent to certain articles of faith, and to leave others to pursue their theological studies elsewhere. And admitting this to have been done, —where is the foundation for the complaint of intolerance? Have not those private individuals who found particular fellowships in a seminary like this a right to designate the class of persons who shall be admitted to the benefit of their liberality? We have too much respect for the understandings of our readers to say one word in the way of argument.

"The plan of disfranchising the citizens on the holiest day of the week, and filling the country with spies and petty tyrants under the name of tything men," would be taken by a stranger to our institutions from the manner in which it is spoken of as an innovation; not as it was in fact, an immemorial usage. But admit it to have been an innovation, and an inexpedient one,—no charge of political domination by any religious sect could have been founded on it; for it would have affected the political rights of every sect alike. It was never, so far as we know, considered as the duty of tything-men to inquire into the religious creed of the Sabbath breaker, and to grant a dispensation from the fourth commandment to him who proved sound in the faith. We have at the same time no hesita-

tion in admitting, as contended by our author, that the fourth command in its literal sense has become "inapplicable to the present state of society"—in some places; and that the one and the other are incorrigibly at variance. We do moreover suppose, that a set of independent and conscientious tything-men, stationed on the roads which lead out of Boston to places of fashionable resort, would be to a large proportion of those who can afford to keep a coach, (and to multitudes who cannot,) an intolerable nuisance.

After his exhibition of the past and present religious condition of New-England, our author indulges himself in some speculations concerning the future. He begins with giving it as his "opinion that the Episcopal church will hereafter increase, and hold at no very distant day, a much larger relative proportion to other denominations than it now does." He professes to add "a statement of the reasons on which this opinion is founded;" but the reasons of his opinion soon assume rather the aspect of reasons why such an extension is desirable, and form in fact, nothing but a disguised exhortation to the liberal, to adopt forms of prayer, to keep Christmas and Good Friday, and to assume the name of Episcopalians. The usual arguments in favour of forms are repeated;* and the usual panegyric bestowed on the excellence of the English liturgy. It occurred to us, easy as Mr. T's terms of allegiance must be confessed to be, that there would be a difficulty in introducing a standing form of worship among the Unitarian churches till *some two* of them agreed in sentiment,—which we are told, (p. 98.) is not yet the case. But he has overruled this difficulty, by assuring them that "assent may be given to

* One exception ought to be made, in favour of Mr. T's originality. The credit of discovering that the Presbyterian system "is a strange *evasion* of the duty of prayer, by substituting one individual to pray for all," (p. 109) ought we presume to be awarded to him exclusively.

those doctrines with different shades of conviction, as it must have been by the millions who have professed them;" and that "all rational minds may find shelter within its pale." He probably forgot, while representing the liturgy as so extremely flexible, that he had just before recommended it as "a standard to confine the aberrations of teachers within known limits." "Otherwise," he adds, "there seems to be no security that posterity will be content with the doctrines they now retain; but they may find something in these which they cannot understand, and if the progress of improvement continues till there is no mystery left, it is extremely difficult to say, how much of Christianity will be finally tolerated." If the adoption of forms would produce the effect he has last attributed to it,—that of checking farther aberrations from the truth,—we could heartily wish success to his proposal, and that every Unitarian church had its liturgy. Possibly it might save the country much infidelity at a future day. But we think Mr. T. must be too well acquainted with the condition of his own church at home to place much confidence in his own argument. When the restive spirit of innovation is once awake, universal experience shews that the network of forms is far too slender to keep it under control. We now and then, it is true, hear of a Lindsay and a Wakefield who have integrity and independence enough to resign their present means of support and their prospects of future preferment along with their orthodoxy; but how much oftener do we hear of men straying to the farthest borders of latitudinarianism, and even into the dark confines of infidelity, who do not blush to keep about them the badges of some orthodox communion, to produce the broken remnants of the creed by which they were once bound as their passport to a continuance of its liberalities, and to be saluted as Professors and Doctors of Christian theology!

Whether Mr. T. considers the existence of three orders of clergy as at all essential to his system of Episcopacy, he has not informed us: if he does, it was incumbent on him to have removed the obvious difficulties which lie in the way of its adoption by Unitarians. The genius of liberality is one of such extreme democracy in matters of discipline, that it is difficult to see what duty it could assign to a bishop, unless it be the imposition of hands; and to embrace the doctrine of an exclusive episcopal right to ordain, would be the very reverse of what the earliest avowed Unitarians in this country have found it convenient to do. However, we know that the tendency to multiply distinctions of honour has its foundation deep in human nature; and it is not impossible that those who have been the foremost in decrying ecclesiastical tyranny and prelatical subordination, may at length be the first to acknowledge that a higher order of clergy would be on some accounts a desirable thing in the church,—where, if the incumbent has not power enough conferred on him to tyrannize over the conscience, and to make a liberal diocese more liberal, he may at least go into honourable retirement after a brilliant campaign.

Mr. T. is undoubtedly safe in saying that from "this suggested increase of Episcopacy," "no advantage can arise to those who are now Episcopalians." Those who deserve the name will probably anticipate a widely different result; and will scarcely thank him for his attempt to stretch an orthodox liturgy into accordance with all the modern improvements in the Christian system. But whether in saying this he has made good his own claim to that "genteel indifference" in regard to an increase of numbers for which his own church, it seems, is proverbial, and has thrown off all suspicion of being himself involved in "the error of attempting to induce others to join with him," is a question on which

his readers will take the liberty of forming their own conclusions.

On the whole, the perusal of this Letter has produced on our minds an increasing conviction that 'liberality' of sentiment has no peculiar relation to any religious sect. It is a kind of parasite which is capable of fastening itself and thriving upon any species of trunk. The same kind of charac-

ter which has enabled it to take root in stocks as diverse as the Congregational and Episcopal, shews that there is no communion with which it is incompatible; and we should not be greatly surprised, if the next production of this kind which comes from the same vicinity is from the pen of a liberal Swedenborgian or Roman Catholic.

Literary and Philosophical Intelligence.

Book Stealing.—Mr. Noehden, in his account of the library of the University of Gottingen, relates, that a few years ago, two young men, brothers, conceived the project of robbing the library, by the opportunity, which they perceived was afforded them by the manner in which books were delivered to borrowers. They went together to the library, and while the one presented his ticket for books, and accompanied the librarian to the shelves where they were placed, the other loitered in another part of the library, and not being seen, took away such books as he thought proper. They quitted the library, both charged with books, unsuspected by the librarians or attendants. They carried on this practice for some time: and though books were missing, yet it occurred to no one to fix the charge of having purloined them on those young men, or others; the librarians could not account for the deficiency. The theft might perhaps have been continued, had it not been accidentally found out. The *par nobile fratrum* had from their success, acquired a taste for stealing in general; and began to exercise it by appropriating to themselves, hats, umbrellas, and other articles, when they met their fellow students in the lecture-rooms. On one of those occasions, the plunderer was detected; and when his dwelling was searched by order of the magistrates, an accumulation of booty was found, chiefly consisting of such as belonged to the library. Immediately on this discovery, new regulations were adopted to prevent the repetition of similar acts.

Bohemian Language.—As I found myself in the first library in Bohemia, says Mr. Noehden, it was natural to make inquiry after the Bohemian language, and the state of its literature; and the more so, as Mr. Posselt my obliging guide, was a man of great information, and particularly distinguished as a linguist. The Bohemian belongs to the class of Slavonic tongues, and is remarkable for that softness and harmony, which is more or less peculiar to all of them. Its literature, comprising both poetry and prose, is by no means insignificant; a full account of it is given in a work published by *Dobrowsky*. The literature goes considerably back. In the time of the emperor Rodolphus II. the friend of Tycho, that is, in the 16th century, many of the ancient classics were translated into the language. I saw, for example, a translation of Xenophon's *Cyropædia*. Several other works in this language were shewn, and among them a translation of the bible. To indulge myself a little farther in this digression on the Bohemian languages, I will remark, that in my progress through Bohemia, I was struck with the harmony of its sound, even as it is spoken by the common people. I could not help comparing it to the Italian. To rectify my notions on this subject, I requested Mr. Posselt to read a small portion to me, and what I had thought of the euphony of the language was fully confirmed by his reading. It is easy to read it, as the written characters correspond pretty exactly to the sound. It seems to be rich in vowels, and has some of those soft and melting consonants like the Italian *ci, ce*.

which adds to the mellowness of pronunciation. Its modulation is increased by the accent, which, in words of two and three syllables, is placed on the first. Hence the language abounds in dactyls and trochees. That, however, as Mr. Posselt observed, is not the case with all the Slavonic tongues. The Bohemian poetry is entirely in rhyme; it has no blank verse. An attempt was made not long ago to translate Homer into hexameters; but the language would not bear it; it seemed as little suited to that metre, as the English. The Germans and Dutch, as is well known, very freely make use of it. There is a professor of the Bohemian language at Prague, and grammars and dictionaries exist; so that its cultivation is by no means neglected. I subsequently saw at Vienna a Bohemian and German, and a German and Bohemian dictionary, the former in one, the latter in two volumes, by *Tham*, both published at Prague: the first volume, Bohemian and German, in 1805, and the two other, German and Bohemian, in 1814. They are in octavo, and there is an abridgement of the German and Bohemian part, published also at Prague in 1814. The Bohemian language does not prevail throughout Bohemia; in most parts it is spoken jointly with the German, and in some the latter entirely predominates.

In speaking of the study of languages in general, Mr. Posselt remarked, that the more deeply a man entered into it, and the more widely he extended his investigations, the more he would be struck with a similarity between the different tongues; or that it was difficult to resist the idea, that all must have been originally derived from one and the same stock.

John Huss.—In the imperial library at Prague, there is a vast collection of manuscripts on theological and ecclesiastical subjects: a great curiosity is one, written by the hand of John Huss, which contains his sermons, and bears date 1413. Huss the earliest reformer next to Wickliff, was professor at Prague, and suffered as is well known, a martyr for his religious opinions, at Constance. Some of the hand writing of John Huss is likewise to be seen in a volume, preserved in the library, called *Acta decanorum facultatis philosophiæ Pragensis*; where he

had inscribed his name as Dean of the faculty. His writing is in the German hand, and in that species of it which is called the *broken letter*, which is sharp and angular. A remarkable manuscript is shewn, denominated *Cantionale*, containing the Liturgy of the Roman Catholic church in the Bohemian language. It is a large volume in folio, written on parchment in large characters, and most splendidly executed, and adorned with paintings. The volume was formed by the concurrence of several individuals, chiefly persons of rank, and of some corporations, who respectively contributed a certain number of pages at their expense. Among the pictures and representations with which the book is ornamented, one is singular; it exhibits three portraits placed above one another. The uppermost is *John Wickliff*, who is represented as striking fire; under him is *John Huss*, catching the spark in a piece of tinder or touch-wood; and below this *Martin Luther*, who brandishes the burning torch. This allegory produced in the sixteenth century, illustrates the rise and progress of the reformation with considerable accuracy.

Modern Greece.—The Greek Journal *Hermes ho Logios*, for Sept. 1819, contains, among other articles, a memoir, in the form of a letter, of the services rendered during twenty years, to Greece, by the brothers Zosimas. "These worthy and respectable sons of the country," says the writer "could no longer endure to see it covered with the abodes of ignorance; but concluded that to be rendered happy, it must be enlightened. They have established at Joannina, in Epirus, their native country, a school of the first order, have enriched it with an excellent Library, have consigned considerable funds for the emolument of professors, have granted pensions to students, and have spared no expense to assist in raising their unfortunate country. To their munificence we owe the Greek *Bibliotheca* of Mr. Coray, with its excellent commentaries, the fruit of much study and learning. The eldest of the brothers Zosimas has resided from his youth at Moscow. The venerable mother of the emperor Alexander, being a few years ago in that ancient capital of the Czars, desired to see the benefactor of Greece, caused

him to be presented, entered into conversation with him, with distinguished good will, and among other things said to him :—M. Zosimas,—the benefits you confer every day on your countrymen, are known to my son, and to me : continue them ; and assure yourself, that independently of our satisfaction, the blessings of those whom you render happy will rise even to heaven. Turning afterwards to the other Greeks who were present,—Gentlemen, said she, this is the true ornament of your nation.” Messrs. Zosimas have formed at Moscow a considerable collection of antiquities, &c. with which they purpose some day to enrich their native country, Greece.

Athenæ Oronienses.—Within the last year has been published in England a new edition of this celebrated work, being a history of all the writers and bishops, who have had their education in the university of Oxford, from the year 1500. To this edition is added the *Fasti Oronienses*, or the annals of the same University. This work was first prepared by Anthony A. Wood, A. M. of Merton College ; and is now very considerably augmented, in text and notes, by Philo Bliss, Fellow of St. John's College, Oxford. In the present edition of this valuable body of English biography, every word of the two former editions has been retained with exact fidelity. Besides the text of the two former editions, that now

offered to the public contains a vast number of notes by bishops Humphreys, Kennet, and Tanner,—by Sir Philip Sydenham, Dr. Rawlinson, Mr. Baker, Gray, Loveday, Macco, Morant, Peck, Wanley, Whalley, and Watts, with several by the present editor, and many of great value, which have been communicated by intelligent persons now living :—add to which, each volume contains some few new lives of persons whose connection with the university had escaped the industrious inquiries of the Oxford biographer. The work is very handsomely printed in columns, in four volumes royal quarto, price fifteen guineas.

Ancient inscription.—In an excavation at Lyons, a skull has been found, in each eye of which was a coin of the Roman emperor Probus, who reigned the latter part of the third century of the Christian era. Near this head was discovered a small *cippus*, or monument, with this inscription.

D. M.
ET MEMORIÆ
AELIÆ FILETÆ
AV. POSSINIO
CONJUGI CARISSIMÆ
ET SIBI VIVO
PŌNENDUM CVRAVIT
ET SVB ASCIA
DEDICAVIT.

List of New Publications.

THEOLOGY.

The Good Minister : A Discourse, in three parts, preached in the First Presbyterian Church in Newburyport, in consequence of the Installation of the Author. By Samuel P. Williams, A. M.—Newburyport.

Sermon, delivered in Haverhill, Feb. 28th, 1821, at the Installation of the Rev. Calvin Hitchcock, as Pastor of the First Congregational Church and Society in Randolph. By Warren Fay, Pastor of the First Church in Charlestown.—Boston.

Sermon delivered at the Ordination of the Rev. Asa Cummings to the pastoral care of the First Church in North Yarmouth. By William Allen, A. M. Brunswick.

A Discourse, delivered at the Ordination of the Rev. Elijah Demond. By Warren Fay, A. M.

Evils of Intemperance ; a Sermon preached at Hallowell, on the day of the Annual Fast in Maine, April 12th, 1821. By Eliphalet Gillet.—Hallowell.

The Evangelical Catechism, or a plain and easy system of the principal doctrines and duties of the Christian Religion ; adapted to the use of Sabbath Schools and Families ; with a new method of instructing those who cannot read. By the Rev. John Mines. Richmond.

A Missionary Catechism, for the use of Children ; containing a Brief View of the Moral Condition of the World,

and the progress of Missionary Efforts among the Heathen. Published by the Yale College Society of Enquiry respecting Missions. Second Edition. New-Haven. [In a former number we have expressed our approbation of this valuable little work; and we would, in its improved form, particularly recommend it to the patronage of the benevolent.]

Pastoral Letter of the Rt. Rev. Dr. England, Roman Catholic Bishop of Charleston, to his flock in the States of North and South Carolina and Georgia.—Charleston.

A Charge to the Clergy of the Episcopal Church in the State of Connecticut; delivered at the Convention of the Church in said State, in St. John's Church, at Waterbury, June 6th, 1821. By Thomas C. Brownell, D. D. LL. D. Bishop of the Diocese of Connecticut.

Second and Third Letters to the Rev. Samuel Miller, D. D. on his charges against the Unitarians.—Baltimore.

MISCELLANEOUS.

A Discourse on the early history of Pennsylvania. By P. S. Du Porceau. Philadelphia.

An Historical Sketch of the Con-

vention of the Congregational Ministers in Massachusetts; with an account of its funds; its connexion with the Massachusetts Congregational Charitable Society; and its rules and regulations. 8vo.—Cambridge.

Inaugural Discourse on Medical Education. By Nathan Drake, M. D. President of the Medical College at Ohio.—Cincinnati.

Address to the Farmers of the United States, on the ruinous consequences to their vital interests of the existing policy of this country. By M. Carey. 8vo.—Philadelphia.

Report upon Weights and Measures. By John Quincy Adams. 8vo.—Washington.

Anniversary Discourse delivered before the New York Historical Society, December 7th, 1818. By G. C. Verplanck, Esq. Second Edition. 8vo.—New-York.

The Noble Slaves; or the lives and adventures of two Lords and two Ladies, being a history of remarkable events. By Mrs. Aubin. 18mo.—Boston.

Report of the Board of Public Works to the Legislature of South Carolina for the year 1820.

Religious Intelligence.

INDIA WITHIN THE GANGES.

Advantages and disadvantages of the climate of India.

The following remarks are extracted from the monthly publication, entitled the "Friend of India," conducted by the Missionaries at Serampore. They will serve to make our readers more familiar with the circumstances of the East, and will explain on what ground native teachers may be supported at much less expense than European.—*Lon. Mis. Reg.*

The climate of India, if it be not favourable to longevity—a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative, is highly favourable to the enjoyment of the inhabitants, as it lessens, in various ways, the expenses necessary to their comfort.

It makes a vast difference in the expense of a habitation. In Britain, a house while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year: in these circumstances, what must the delicate, the diseased, and the infirm suffer, in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true, that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a single leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed

by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon, to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighboring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta, sufficiently early may see hundreds of the natives sleeping in the street, or at their own or their employer's door, for perhaps the greatest part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a house for himself: for this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to CLOTHING. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view: in these, their simplicity of manners, and the unchanging form of their garments, reduce the expense to a mere trifle: one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate: a separate covering for the head, either in the form of

cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo Sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance: in the same degree, a covering for the feet, and even the legs, appears to the natives of India equally unnecessary: although the dress of the women extends to about the mid-leg, for the sake of decency, the feet and the lower part of the leg are generally left without any covering even among them: by children of both sexes, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry: they cost scarcely more than a tenth of the price, unless when adorned with gold or silver: they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but, if they have to go any distance, the shoes are perhaps as commonly to be seen in the hand as on the feet; and this is certain of being the case, as often as any stream of water, or any miry part of the road, presents itself: the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, makes them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of HOUSEHOLD FURNITURE, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their Clothing and Habitations. A bed is scarcely known among them: a mat answers every purpose of repose; and almost any thing serves for a pillow; this mat is in general spread on the ground; not seldom, indeed, when it is quite damp; although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which however seldom exceeds a few anas. For a covering, the cloth which they wear by day generally answers every purpose; and thus

an expense, which lies so heavily on a man in England, is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year; but a shed out of doors, or the shade of a large tree embowering their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labor through which these articles are procured in Europe.

In these, and various other ways, does the climate contribute to diminish the wants of the native of India, respecting his Habitation, his Furniture, and the Clothing of himself and family; the care of providing which presses heavily, from year to year, on the British Peasant and Artisan.

Should any say—"This is no kind of advantage: it is a state of unnatural poverty, which cannot fail to occasion misery"—it should be recollected, that this is not the state of the indigent merely, but of the affluent; who could well afford any kind of convenience or ornament; and who forbear to provide themselves with those articles of convenience not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their Habitations, Clothing and Furniture, are not reputable [not necessary to reputation] and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence, does not lead them to change the mode, and scarcely to add a single article; but rather to load the children with ornaments of silver and gold; a native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms, ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves and

those whom they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and have been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor, indeed is all that EMPLOYMENT created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labor for numerous classes of its inhabitants.

SUNDAY SCHOOLS.

[A pamphlet has been published in New-York, entitled "Sunday School Facts, collected by a member of the General Association of Teachers." From this useful tract, we publish 'Hints' which we hope will be useful.]

Each school should be under the direction of a Committee, chosen from the Instructors, and the Elders or other Members of the Church.

The management of the School should be intrusted to one Superintendent, or more if necessary.

The School should be divided into four classes, and each class into sections of from five to ten each, as circumstances may require. Those who read in the Testament or Bible, should be placed in the first class; those who read indifferently, in the second class; those who spell chiefly, in the third class; and those in the alphabet and monosyllables, in the fourth class.

The exercises should be varied as much and as frequently as possible, in order to avoid wearying the child by too much and too long continued sameness.

The child should be employed in the alphabet but a few minutes, and then put immediately into syllables, so that he may catch and distinguish the sound and its use with the names of the letters, and thence to spelling reading lessons as soon as possible.

A portion of time should be set apart each day for moral and religious instruction.

A course of Catechetical instruction

should be commenced as soon as the child enters the School.

Corporeal punishment should be wholly discarded. To win and govern by persuasion, is the great secret and grand principle of Sunday Schools. The word of God should be made to pronounce upon every accusation, and the children should be called upon to convict from the Bible, and render a Scriptural judgment against the accused.

The exercises of a class should not be interrupted on account of the misconduct of any member of it; but such a one should be handed over by his Teacher to the Superintendent, for investigation of his conduct and reproof.

So various are the opinions on the subject of rewards, that all attempts to introduce a uniform system have proved abortive; and there remains no hope of doing more than to recommend, that rewards be dealt out as sparingly and judiciously as possible.

In each school there should be a distinguished class, which should be open to all the deserving, after having continued in School a certain time, and made suitable proficiency. To be admitted to the distinguished honour of a place in this class, should supersede all other rewards, and render them liable to be taken from their studies to assist in school, when their services could be used to advantage. And from the time of entering this class, each one should be considered candidates for a certificate, to be given them after a certain time, should their conduct and improvement be approved; which certificate should be an ample recommendation for any place to which they may be called.

Punctuality should be undeviatingly practised by the Instructors, as well as enjoined upon the Pupils.

Assiduity and attention should mark all their actions while in school, that no time may be lost, and no opportunity given for play or idleness.

Care should be taken to impress upon the minds of the Pupils, a due regard to the Sabbath, and all its institutions and duties; to convince them of their errors, and of the awful nature and tendency of sin, as a crime not against man, but against a holy God, and the necessity of a hearty repentance, and of new endeavours to refrain

from every evil, and to conduct themselves with propriety.

The Teacher should be particular to call on the parents, and ascertain the reason of every instance of absence of his Pupils.

The subject of visiting the families of the Pupils is less understood, and perhaps still less practised, than any other department of Sabbath Schools. A constant and familiar intercourse, should be maintained between the Teachers, and more especially the Superintendents and those families. Their utmost confidence should be obtained, by entering familiarly into their common concerns in life, and other general topics, such as may interest them and take possession of their feelings, and in this manner prepare the way for moral and religious instruction, whenever an opportunity shall be presented to do it with effect. The character and disposition must be studied, so that nothing should bear the appearance of intrusion. Cheerfulness and frankness should characterize every visit, every word and every action.

RUSSIA.

Letter from Prince Galitzin to the President of the Geneva Bible Society.

"I have had the honour of receiving your letter dated the 10th of March, and the packet which you were kind enough to add to it. It is with peculiar pleasure that I heard of the labours as well as the success of the Geneva Bible Society-- a progress of the Biblical Cause, which affords me a new subject of praise and thanksgiving to the Lord, who ceases not to employ all the means of grace to draw unto himself those whom he has redeemed by his blood.

"The Committee of the Russian Bible Society, to whom I have not delayed to communicate this interesting intelligence from the banks of the Loman Lake, have listened to it with a joy equal to my own; and this joy was increased, in proportion as we represented to ourselves all the great results which you glance at in your letter, and to which undoubtedly so many united and salutary efforts, with the help of our Saviour, must one day conduce. Oh may the blessed time soon arrive.

in which there shall be but *one fold and one Shepherd!* The interest which the Geneva Bible Society and its President take in the success with which the Lord deigns to crown the feeble labours of the Committee of the Russian Bible Society, has sensibly affected the latter. Interpreter of its sentiments of gratitude, I beg of you, at the same time, Sir, to accept of my most sincere thanks for the good wishes which you express on my account, and which I feel I merit so little: for, let us not forget that we are, in his all-powerful hand, but as clay in the hand of the potter.

“With regard to the progress of the Russian Bible Society, it is in fact not without being profoundly moved by the infinite grace of God towards us, that I proceed to give you some account of it. About 200 Societies in the Provinces co-operate already with the Society of St. Petersburg, in the great Russian Biblical Cause: more than a million seven hundred thousand rubles have been contributed, in the space of seven years, to advance the sacred end of these benevolent institutions: more than 275,000 copies of the Holy Scriptures, in thirty different languages, have been distributed among all classes: and, while the Russian version of the Holy Books, of which some parts have just appeared, is received with the greatest enthusiasm by the whole nation, the Crimean Tartars, the Kalmucs, the Tschuwashians, the Tsheremissians, the Mordwashians, the Karelians, &c. to the most distant inhabitants of the borders of the White Sea, all begin to read, in their own languages and dialects, the Word of Truth, the Gospel of Jesus Christ. Even in the East, in Persia, and in Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the crucified Saviour, who is *the true God and eternal life*.

Such are, Sir, in a few words, the result of the labours of the Russian Bible Society, as they present themselves to our eyes. Although He, whose eyes are as a flame of fire, and who searches the hearts and the reins, alone knows, in all their extent the salutary effects which the reading of the Holy Scriptures may have had upon the hearts of those who have thereby learnt the way of salvation—one general and very consolatory observation

presents itself, undoubtedly, to any one who pays any attention to it, which is, that the worship of the Lord in spirit and in truth increases daily among all classes. O God, thy ways are in the sanctuary! Thou art the God who doest wonders! Thou makest known to the nations the mystery of thy will! May thy name be blessed both now, and to eternity.

Lond. Mis. Reg. April 1821.

PRINTING ESTABLISHMENT IN ASIA.

Our readers have already been informed of the fact, that, in consequence of the urgent recommendation of the Rev. Mr. Williamson, late British Chaplain at Smyrna, that a PRINTING PRESS should be established in Western Asia, in connection with the American Mission, a number of gentlemen in this town had opened a subscription for that purpose. This subscription has since been filled to the amount of *three thousand dollars a year, for five years*. The first meeting for this purpose was held about the middle of January last; when thirteen gentlemen were present. It was an evening which, probably, no one of them will forget while he lives. At that meeting, the subject was freely discussed; the information in the possession of those present communicated; and a committee of three appointed to commit that information to writing, to be reported and made use of at an adjourned and larger meeting. We have procured a copy of that report, and invite the attention of our readers to it, as a document of uncommon interest. We inform them also, that another subscription is now open for *three thousand dollars*, to purchase the presses and fonts of types, and other articles necessary to commence the undertaking; as the annual subscription for five years is not to purchase, but merely to support the establishment. We are happy to be able to inform them, that to this latter subscription, a gentleman in New-York has already forwarded the generous sum of *five hundred dollars*. *Bost. Rec.*

Memoir on the formation of a Printing Establishment in Western Asia.

An important design is now presented to the contemplation of the benevolent. It is the diffusion of the light and influence of Divine Truth, by means of that wonder-working engine, the Press, among nations who were once flourishing in the profession of godliness, and enjoyment of the ordinances of the Gospel, in their primitive simplicity and purity; but who have

greatly declined and fallen. It is the restoration of that light and influence to the benighted regions whence they first originated, and were given to the world—the repayment of a debt of eighteen, nay, of more than thirty centuries.

By letters from the Levant, and especially from the Rev. Mr. Williamson, a most respectable English Chaplain at Smyrna, the American Board of Commissioners for Foreign Missions have received, through their Secretary, such statements respecting the prospects of extending religious instruction, as are highly encouraging. Our beloved Missionaries themselves have transmitted accounts in their journals, which not only corroborate these statements, but add much to the mass of evidence, that the time has arrived for some great and peculiar exertion.

Under these circumstances, the project of a printing establishment, has interested the warm feelings of several friends of mankind; and a subscription is commenced for the purpose of procuring presses, and obtaining workmen, under the superintendence of the Missionaries to Palestine, in order to form an establishment of this kind, and render it efficient.

With regard to its location, the Board, in their report of last September, mention with approbation, the opinion of the Rev. Mr. Williamson, that "Smyrna is by far the best situation in the Levant—having a frequent communication with all the parts of the Ottoman Empire, and is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty which foreigners and Christians enjoy." They also observe, "there is little reason to doubt, that the shores of the Mediterranean, afford many of the best openings for christian enterprize." These shores are, of course, approachable from Smyrna by sea, and the whole interior may be visited, or reached, by caravans constantly passing through Asia Minor, in journies between Smyrna and Armenia, Persia and Syria. But whether this city or Jerusalem itself, which, by means of its numerous pilgrims from almost every quarter, holds out an inducement to make it once more a centre of evangelical efforts, shall be the ultimate seat of such an establishment, time and circumstances must determine.

Among the many reasons which offer for such an establishment, the following are deemed important.

1. The known and old propensity of the Greeks, to inquiry; the great scarcity of books, especially in the Romic, or modern Greek, and inability of the body of the people to purchase them. Of 380 monks in one monastery, visited by our Missionaries at Scio, 40 of whom were priests, but about 100, doubtless from this cause, were able to read. Of those who could, but few understood the ancient Greek, and had no books in their own idiom. Yet they and others received tracts with great avidity—so great indeed, that Messrs. Fisk and Parsons, during about three months of their stay in that island, distributed no less than between 2 and 3000. They also disposed of 35 copies of the Greek Testament, 13 of which were, however, sold. Yet it is to be remembered, that Scio is one of the most flourishing of the Greek communities. The general oppression by the severe exactions of the Turks is universally known.

2. The fact, that no molestation whatever, is given to Christian teachers, in propagating their sentiments. Turks, indeed, who renounce Islam, or their peculiar faith, are liable to severe punishment, but none falls on their instructors. Hence, even among Turks, much more among their oppressed subjects of the Greek Church, no effectual impediment exists to the diffusion of books and tracts.

3. A Missionary, by means of the press, increases his power to do good, in an incalculable ratio. They who may hear his voice, may be, comparatively few. But tracts and books reach thousands. A missionary can acquire a perfect facility of expression, but in few languages. But by the press even unconverted heathen, as at Serampore, or unsound professors of a corrupt form of christianity, can under judicious superintendence, be made to diffuse the purest information, in their own dialect, and transmit, for the healing of millions, the salutary truths, which yet have not reached their own hearts. A missionary may thus employ other hands in doing labour, in the result of which, he expects the accomplishment of his most devout hopes. In the Levant, for instance, the cheapest paper is drawn from a bigoted country, in which Bibles have been publicly burnt, although given

without reward, and its workmen, ingenious and versatile Italians, may be employed to diffuse the light, that must discover the grossness of their own superstitions, and kindle the flame, which must burn up the "wood, hay and stubble."

4. Although there is now a newspaper printed at Vienna in the Modern Greek, for circulation, probably, in the Ionian islands, which are advancing rapidly in importance, and are adopting means for general instruction; yet it was not long since true, that there was "not a single newspaper or other periodical publication in all the Turkish dominions." What room then, for a paper or a pamphlet periodically printed, and filled with interesting religious intelligence of the present eventful day! What room for a publication which shall recall the ancient purity of gospel faith and practice; such a production would lead to a perusal of the Scriptures, many who are now ignorant of their contents, or opposed to them. Of the latter state of mind, our missionaries, in their journals just received, give a remarkable instance, stating that the Russian Consul of Scio, informed them he had just been disputing with a Greek priest, about the circulation of the Scriptures. The priest said, it was not useful. The consul enquired "why?" "Because," said the priest, "the scriptures say nothing about Lent, or Mass, or Confession."

5 It is observable, that within the the last half century especially, owing no doubt, in part, to the persevering ambition of the late Empress of Russia, a peculiar attention has been paid in Europe to the Greeks, and they have been roused to attend to themselves. Education is progressively raising their condition. A spirit of inquiry, congenial as before remarked, to the nation, is rife among them. Translations of important works are advancing; and their own ancient Fathers, clothed in the Modern Romaic garb, are gaining their attention. Among their translations, the Athenæum of this town, possesses a copy of Dr. Goldsmith's History of Greece. The Rev. Mr. Lowndes, of Zante, we are just told, is translating Mason on Self Knowledge, and labors on a Dictionary, English and Romaic. Our missionaries sent home, among others, a tract first printed at the Patriarchal

press, and afterwards in that of Scio, from the writings of Dr. Watts. These and others besides the Scriptures, will increase the taste for reading, and prepare the way for the salutary operation of the press, among the Greeks especially, who seem destined to be the ruling nation again, on the north and northwest shores of the Mediterranean.

6 As, however, it is intended that the proposed printing establishment shall be furnished with fonts of types appropriate to different languages—for instance, the Roman, Greek, Arabic, Hebrew and Syriac alphabets; it is important to observe, that, with them, almost all the inhabitants of those widely extended coasts, may be reached. By the first, the English, French, Spanish, and Italian languages transmit their stores of religion and science; the Greek is not only calculated for that nation—even Turkish is now printing in it; by the Arabic, besides the Christian Copts of Egypt, every nation may be reached that has received the Koran; Turks, Arabs, Moors, and even the Persians, whose ordinary alphabet differs but slightly from the common Arabic; by the Hebrew, the widely scattered race of the Jews, who are uniformly taught it, may be instructed; and by the Syriac, all that country, which was the scene of most of the events recorded in the New Testament, may be filled with intellectual light. Nor let the employment of these various languages be thought a chimerical expectation. The European languages are of easy acquisition, and the Oriental, so far at least, as it is expected the present plan will operate, are cognate dialects. For it is well known that, as the Latin scholar has laid a foundation for the knowledge of Italian, Portugese, Spanish and French; so he, who is thorough in the Hebrew language, has made no small advances toward a knowledge of Syriac, Arabic, and their kindred dialects.

7. Several facilities, remarkably afforded at the present time, in Providence, appear to point as with the "finger of Heaven," to the peculiar exertion of Christian benevolence. Among these, and in that region especially, where the intended printing establishment would operate, are the extensive efforts of the British and Foreign Bible Society, directed mostly by their active committee at Malta. The Rev.

Mr. Jowett, by his repeated journies, has, in diffusing copies of the Scriptures, excited the spirit of enquiry; and even from remote Abyssinia, still in name a Christian Empire, and influenced by the Copts of Egypt, from whom their Patriarch originates, a cry is heard, desiring the Scriptures. To an Arabic scholar, the Ethiopic is no difficult acquisition; or, as says Mr. Jowett, "to one acquainted with genuine Maltese." By the labors of the French Consul at Cairo, the whole Scriptures are now translated into the Amharic dialect, spoken at the court of Gondar, and written in the Abyssinian character—an acquisition incalculably important in regard to that country, and future christian communications with it. As respects Syria, the field, including Palestine, is vast, and "white to the harvest." Already has a press been procured by one of its Archbishops, this is expected to operate slowly, and will only open and exhibit, not cultivate the field. The late discovery too by the late Dr. Pinkerton, of a Jewish Spanish language, and version of the Scriptures understood by the Jewish families in Constantinople, and many other cities in Turkey, opens new prospects. Further, "at Malta," says Dr. Pinkerton, "are neither presses, types, nor printers." And yet, as before remarked, the connections of the societies there, are extensive, and its spirit unusually active and vigorous; hence its enterprises might often find occupation for the printing establishment of American Missionaries. Besides all this, and more than all, the deeply interesting journey, and successful efforts of the Rev. Mr. Connor, have paved the way for evangelical exertions by the press and exhibited such a mass of information respecting those countries through which he travelled, and especially Palestine, as has produced no small effect on the Christian public.

8. The very character of the much beloved and respected Missionaries, who are now on the field, must be numbered among the facilities for effecting this object, presented by Divine Providence, in a peculiarly happy manner, and calculated to awaken and gratify the public confidence. Their prudence, ability and zeal, with the information already acquired, and that which is within their reach, and

must be soon obtained under present circumstances, encourage the best hopes of ultimate success.

9. It may be added, that the depredations of the French in Italy, for so long a period during their awful revolution, and its subsequent scenes, exhausted the treasures of the Propaganda at Rome, on which so many of the Oriental nations, cities, and churches depend for an occasional supply of religious books. It is worthy of notice, that this circumstance leaves an unoccupied range of Christian beneficence among many people, whose subjection to Rome was rather nominal than real, and who bore the yoke of papal influence with very considerable reluctance. Indeed the Greek and not the Latin, must, under Russian countenance, be regarded as the paramount Christian Church of the Levant. And Russia enlightens her subjects.

10. It is a favourable indication that nations approximate under the efforts made to spread the Bible. This endears to them gradually, all information connected with the Bible. Investigations of languages once neglected, as of little value, are now frequent, in order to impart by them the most momentous instruction. They who read and love the same book, have a common topic for conversation and communication, and will soon learn to communicate. A religious periodical publication would be one of the best helps to this, and religious tracts would aid.

11. The education of youth is perhaps, the most promising of all the efforts which Christian Missionaries can make. The procuring of proper books for instruction, facilitates incalculably, this labor. A press for the purpose, is then, indispensable. For where shall suitable books now be found?

12 and last. The increasing interest taken in Oriental studies among ourselves demand a more frequent intercourse with the East, and the present plan will most happily supply it. If therefore, the Statesman, Merchant and Scholar hail the operations of the PRESS, as producing almost all that can gratify their hopes, shall not Christians of a free and enterprising nation, employ it for purposes, whose effects extend to eternity!—On behalf of the Committee.

WM. JENKS, *Chairman*

SUMMARY.

New-England Tract Society.—7th annual Report.—Mr. Louis Dwight has been employed for one year as Agent of this Society, and beside collecting \$4,137 17 and obtaining \$2000 from three individuals in Boston and Newburyport, on loan, without interest, for a year, he has been instrumental in forming numerous Tract Societies—strengthening many previously formed—increasing the number of Depositories, and extending the circulation of Tracts.

Twenty-seven new Tracts have been published the last year, making an additional volume. The whole number of copies printed since the last annual meeting is 468,000; and the amount published in seven years, is 2,708,000.

Of the "Christian Almanack" published by this Society, for the first time last year, more than 14000 copies have been put in circulation—a similar Tract is soon to be published for the year 1822, and will be rendered more complete than the last.

1000 sets of the five first volumes have been bound, and 200 sets of the last volume; these may be obtained by any who wish them, at 50 cents the volume, containing 300 pages.

The Society has 71 depositories, 14 of them having been established the past year. Each of these is under the care of a responsible Agent, who is entitled to 10 per cent. on all the tracts he sells, and is at liberty at the close of his agency, to return all that remain unsold.

Thus the Society has 71 fountains, each of which is supplying numerous streams, which are continually, and in every direction, carrying the waters of life over many a barren desert. Weary pilgrims who are traversing those deserts, and perishing with thirst, are by hundreds daily meeting with these waters—they drink and are refreshed. They are strengthened—and many of them will never thirst. The water which they receive, will be in them "a well of water springing up into everlasting life."

These depositories ought to be constantly supplied with all the variety of Tracts published by the Society, in such quantities as to avoid the necessity of sending to the General Depository, more than once a year—and at the same time, to be able to meet all the demands of Tract Societies and benevolent individuals who are depending on them. This cannot be done unless the General Depository be itself well supplied. "This is the fountain which must supply all other fountains, and through them all the streams."

To this end, the capital of the Society must be increased.

The various depositories on an average ought to have on hand continually, at least \$100 worth of Tracts. This to supply only our present number, would re-

quire \$7,100. And to keep the general Depository so full as to be able, promptly to supply them, would require Tracts to the amount of, at least, \$7,000 more. There are now in the Depository, Tracts to the amount of \$4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the tracts which are now on hand the committee have been obliged to incur a debt of more than \$2,500. Thus with only their present number of Depositories in order to keep the system in the most efficient operation, they need a capital of at least \$14,000.—*Bost. Recorder.*

There is a Tract Society in Yale College, of which 131 students are members. It is believed that this society will be a very useful one, as the facilities for the distribution of tracts, especially in vacations, is great.

Great benefit of Cent Societies.—The churches in Kentucky, (says the Chillicothe Recorder,) are now reaping the fruits of the humble donations of the Lexington Female Cent Society, in being blessed with three of the most useful Presbyterian Ministers in the State, that have been carried through their studies almost exclusively by its exertions.

The New-York Methodist Conference sent, some time since, a Missionary to Louisiana, for the purpose of preaching to the French inhabitants. As yet he has not obtained access to them, but is preaching with acceptance to congregations of English.

The Methodist Missionary Society, established two years ago, has 19 Auxiliaries, and its prospects are encouraging. The Society is located at Baltimore. Its object is the conversion of the heathen, and one Missionary is already employed among the Wyandot Indians, at Sandusky. The other western tribes will be visited by its Missionaries, as soon as the necessary funds can be raised, and suitable men procured.

Rec.

Want of Ministers.—Extract of a letter to the Editor of the Recorder, from the Rev. EDWARD HOLLISTER, dated

"St. Louis, Missouri, May 31, 1821.

"I find the states of Illinois and Missouri, in the strictest sense missionary ground. When at your distance from these states, the Macedonian cry, "Come over and help us," never came to my heart, with half the powerful and affecting energy of appeal, with which it is now reiterated from every quarter, and wafted on every breeze. I have seen tears of joy on hearing the gospel preached, after being long deprived of the privilege; and I have seen tears of regret at the thought of having it discontinued. There are in Missouri ten Presbyterian churches, only four of which

are supplied with stated preaching, besides numerous settlements, where preaching is greatly needed. In Illinois, there are *four* churches, two of them only supplied regularly with preaching, and wide fields for missionary operations besides. At a meeting of the Presbytery of Missouri, March 29th, one inquiry on the docket was, "How shall destitute churches be supplied?" a question which we were unable to answer, except by referring it to the "Lord of the harvest."

"In short, I have come to a region, where missionary labours are greatly needed, and by many greatly desired; O that I could say too, greatly successful; but alas! my dear sir, let us weep the rest—rather, let us look to Him who gives the increase, and without whose special blessing and influence apostles would have laboured in vain.

"Some things, however, are encouraging. Though the churches are small, they are generally increasing by accessions from other parts of our church, and the addition of some on profession. They are disposed, according to their ability, to encourage preaching. People attend in considerable numbers, and especially on the Sabbath, and hear with a respectful and apparently solemn attention. Four churches have been organized this spring, and one more will probably be organized soon. At the establishment of churches at *Franklin* and *Chariton*, about 200 miles up the Missouri, I was present. These were gathered by Mr. Francis McFarland, a Missionary of the General Assembly, who has been preaching in those places the winter past. As he had not received ordination, I attended at his request, and officiated in constituting the churches and administering the sacrament of the Lord's Supper. The novelty of the occasion attracted a large number of people, who appeared particularly attentive. The church in Chariton, consists of but nine members, the one in Franklin, of twenty-three. May they be as "a little leaven, which shall leaven the whole lump."

"In March, I was providentially present, and assisted on a sacramental occa-

sion at *Shoal Creek, Illinois*.* (Shoal Creek is about fifty miles east of St. Louis, in the State of Illinois.) The church there is larger than any other in these two states, consisting of about seventy members. The meeting was in the open air, the sky for a canopy, and the tall trees waving their branches over our heads. To see three hundred people or more, eagerly listening to divine truth, and some of them with deep impressions under it, and to see ninety taking their seats at the table of the Lord, affectionately commemorating his death, and proclaiming themselves his followers; and this in a place, where three years before there was no church, and five years ago no inhabitants, I need not say was deeply interesting to my feelings."

* "This is the place where the Rev. Mr. Tenny died. Brother G. and myself visited his grave together. Our reflections I need not detail."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$6,517, 90 from May 18 to June 17; besides various articles for different missionary establishments.

The Treasurer of the American Education Society acknowledges the receipt of \$1279, 21 in the month of June.

The Treasurer of the American Bible Society acknowledges the receipt of \$1832, 19 in the month of June. Issues from the Depository during the same period, were, Bibles 1115; Testaments, 1229; Mohawk Gospels, 25—Total, 2369.

The sum of \$2000 has been sent to the Massachusetts Evangelical Missionary Society, through the hands of the Rev. Dr. Channing of Boston.

Ordinations and Installations.

April 25th.—The Rev. ISRAEL SHAILER, was installed by the Presbytery of Portage, pastor of the Church in Richfield, Ohio. Sermon by the Rev. Mr. Seward.

July 4th.—The Rev. DANA CLAYES, was ordained pastor of the Congregational Church and society in Minden

Parish, Plainfield, N. H. Sermon by the Rev. Mr. Bailey, of Norwich, Vt.

July 5th.—The Rev. WILLIAM WILLIAMS was ordained by the Londonderry Presbytery, and installed pastor of the Branch Church in Salem. Sermon by the Rev. Mr. Williams of Newburyport.

View of Public Affairs.

UNITED STATES.

The Port of St. Augustine, in the Floridas, was surrendered to the Government of the U. S. on the 10th instant. Of this newly acquired territory, General Jackson is Governor. It is supposed that the acquisition of the Floridas will be attended with many benefits: that smuggling, whether of goods or of slaves, will cease, and that our citizens will have less to fear from the aborigines in that quarter. The present and future inhabitants of the Floridas, will, by their union with this country, more readily participate in the exertions, as well as the benefits, of benevolent institutions. The peaceful acquisition of that country is one of the many blessings vouchsafed to our nation. By this acquisition of territory, we are reminded of some beautiful lines by one of the first of our own poets. Speaking of our country he describes her as one

Whose youthful sinews show like Rome's;
whose head

Tempestuous rears the ice-encrusted cap
Sparkling with Polar splendors, while her
skirts

Catch perfumes from the isles; whose trident, yet,

Must awe in either ocean; whose strong
hand

Freedom's immortal banner grasps, and
waves

Its spangled glories o'er the envying world.

TURKEY.

The inhabitants of this empire are enduring all the evils of civil war. A spirit of revenge for the injuries of many centuries, excites the Greeks to great exertions, while the Turks are indignant at beholding the insurrections of those whom they have been accustomed to consider as slaves. Religious opinions distinguish the combatants. The accounts from Constantinople, and from other parts of the empire, are in a measure confused, and in some instances contradictory. The two following paragraphs contain the most important part of that intelligence which is believed to be correct.

"Letters from Constantinople of the 13th of May, state that "the Grand Seigneur exasperated by news from the Morea and the Archipelago, had ordered that all the christian churches in the

capital should be destroyed. This order had been immediately obeyed, with an excessive barbarity. Sixteen churches had been razed from their foundations. To a representation from the Russian Ambassador, that this violence would offend all christendom the Ottoman government replied merely, that 'the Sultan was master there, and the grievance had been dictated by reasons of state.' Intelligence had just before arrived that the Hydriots had captured 40 vessels from Egypt laden with corn.

"Adrianople witnessed another dreadful crime on the 9th May. An ex-Patriarch of Constantinople, three Greek Bishops, and 40 other persons of that nation, had been publicly murdered. The Jews denounce the Greeks to the Turks. Several Greeks who had endeavoured to purchase the silence of the Jews, found themselves miserably deceived by those wretches.

The following is the latest intelligence, and is of very considerable importance.

London, June 18.—Intelligence of a very important nature has, we understand, been received at the hotel of the Russian embassy. The Emperors of Russia and Austria, indignant at the outrages which have been perpetrated at Constantinople, in the ignominious death of the Greek Patriarch and other heads of that church, together with the cruelties committed against the unfortunate and unresisting Greeks, have, it is said, determined to insist upon such reparation from the Turkish government as the case will admit, and on some assurance or pledge, as regards the future, that similar excesses shall not be repeated. From the quarter in which this statement is circulated, we find no cause to doubt its authority, and feel, therefore, peculiar pleasure in the communication of a piece of intelligence of so much interest to the Christian, and, indeed, to the whole of the civilized world. But though the main fact appears worthy of credit, that Russia and Austria will exact retribution from the Porte, we have been able to collect nothing beyond mere rumour of what is to be their mode of proceeding, or the species of security they are likely to require. It has been

said that Russia will demand to become the protector of the other Greek provinces, as she is already of Wallachia and Moldavia. We hear also, that an immediate cessation of hostilities between the Greeks and Turks is to be required, and a compact formed between them, which while it shall secure the allegiance of the former, shall protect them against outrage and massacre. Another opinion is, that the cession of Wallachia and Moldavia, will be insisted on either to Russia or Austria, or to those powers in conjunction, in order to afford an asylum to those Greeks who decline to live any longer under the Turkish laws. At all events, it is believed that the Divan must listen to whatever terms may be proposed. Russia has an army of 100,000 men on the frontiers of Turkey, which would be powerfully reinforced by the Austrians; and, weakened as she is by the efforts to suppress the Greek insurrection, has no alternative but submission, or a foreign invasion, to which there would exist no chance of resistance. Should this momentous contest actually take place, the eyes of all Europe will be anxiously fixed on the result.

The Greek Prince Ypsilanti was experiencing much inconvenience from the rigid execution of the Edict of the Emperor Alexander prohibiting all supplies of men or munitions from passing the frontiers.—He had refused to obey the orders of the Emperor to return to Russia; and neither himself nor his followers, appeared to be disheartened. His army had repeated the oath, to "Die rather than desert their cause."

SUMMARY.

The people of New-Hampshire have decided, by a great majority of votes, not to call a Convention for the purpose of amending their constitution.

ST. CHARLES, (Missouri) June 12.

On Wednesday last, the Mission Family left this town for their place of destination among the Osage Indians.

Our village has never been honoured with such an interesting and happy little band of christian philanthropists. There were forty in number, and though from nine different states, it was peculiarly gratifying to see the harmony and genu-

ine affection which existed among them. Though highly intelligent and enterprising they appeared to be clothed with humility, and to breathe the spirit of love and good will towards all men. We have been apprized of the eventful day in which we live, and have frequently heard of missionary exertions, but never before witnessed such a pleasing sight. Judging from our short acquaintance we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel, to the Indians of our forest; and by the blessings of Divine Providence we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

When they left us they were accompanied by a respectable number of our citizens to the bank of the Missouri. Their two boats lay side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace—then the Rev. Mr. Dodge, the superintendent, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate leave of us, by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

They received from the people in St. Charles in money and other necessary articles, the amount of one hundred dollars.

May their success be commensurate with their self-denial and benevolence—and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of gospel principles, but abundantly rejoice the heart of every christian, patriot, and friend of humanity.

Napoleon Bonaparte is dangerously ill with a dropsy.

Madrid May 21.—A camp of 12,000 men is about to be formed in the vicinity of this capital, under the orders of General Morillo. Orders have been issued, that all persons must quit Madrid, who have no particular business to justify their stay. A royalist constitutional opposition begins to shew itself in the Cortes; we hope good results from it.

General Farquhar has concluded a treaty with the King of Madagascar, by which persons in that island trading in slaves are to lose their heads.

The Discovery ships sailed from the Orkneys on the 30th of May, where they had been detained several days.

Answers to Correspondents necessarily deferred.